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WINGS OF THE SPIRIT

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**THE
POWER OF THE SPIRIT**

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THE POWER OF THE SPIRIT

BY

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PREFACE

IN one of the chief text-books of theology used in our theological seminaries, the following references are given by the index : ' Holy Ghost, addition of Article on, 198 ; Divinity of, 199 ; distinct personality of, 201 ; history of the doctrine of, 204 ; procession of, 209 ; blasphemy against, 446 *seq.*'

This seemed to leave room for a little more upon the subject. I therefore ventured to choose ' The Power of the Spirit ' as the subject for the Page Lectures, at Berkeley Divinity School, Middletown, Connecticut, this year.

1919.

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I

MILITARY VIRTUE

By nothing have we drawn the sinews out of Christianity more effectually than by our common misinterpretation and disparagement of the doctrine of God's holy Spirit. The word *Comforter* is in itself a record of the deterioration.

'If ye love me, keep my commandments,' so runs one of the greatest of our Lord's sayings, as recorded in the Fourth Gospel;¹ 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth;' and then, 'I will not leave you comfortless: I will come to you.' 'If you love me, you will keep my commands' is the rendering in modern English by Dr. Moffat; 'And I will ask the Father to give you another Helper to be with you for ever, even the Spirit of truth;' and, 'I will not leave you forlorn; I am coming to you.' In the original Greek, the word for 'Comforter' is that which we have anglicized as 'Paraclete', and which has the same etymological meaning as the Latin 'Advocate'—one who is called to one's side to

¹ John 14¹⁵, A.V.

help ; one, that is, who in some great struggle comes in, to strengthen on the one hand, to defend on the other, 'meeting formidable attacks': this meaning, says Dr. Westcott, is alone adequate. The most striking example in recent human history of such a 'paraclete' was the intervention on the side of the Allies, in 1917, of the tremendous moral power and physical force of America. And in that great spiritual movement of succour, there was, may we not say ? yet another advent or coming of Christ to judge the world, and to convict it—to bring demonstration to it—as the Paraclete was to do, of sin, of righteousness, and of judgement.

The meaning, then, could not be more beautifully clear. Jesus was to leave his followers, but he would come again as that other divine manifestation, the Spirit of God or Paraclete, who is the mighty ally of those who struggle for the right, who is indeed with them always, but will now be in their very hearts ; who is the Spirit of truth, and who will—not indeed make them instantaneously infallible—but lead them into all truth.

The translators of our English Bible, however, gave us 'Comforter' instead of Paraclete, which is the word of the Latin version as well as the Greek : nor did the Revisers assist us very much ; for they retained 'Comforter', giving us the alternative of 'Advocate' and 'Helper' in the margin. 'Helper' would at least avoid misapprehension, though it is

weak indeed compared with the original: 'Advocate' will not do at all, because it is juristic, and suggests a man in a wig who is paid to make special pleading.

The word 'Comforter' might have served once upon a time; for its etymological meaning is 'one who strengthens very much'. *Confortare* used not to mean anything soothing: it is recorded of a schoolmaster in the Chronicles of the Monastery of St. Edmund that he *confortavit pueros baculo*, 'he comforted his boys with the stick.' But 'comfort' has suffered a steady deterioration, and only retains its original meaning in legal usage, as of those who bring comfort to the king's enemies. It was used in this sense by Hooker—'doth not a little comfort and confirm the same.' But already by the time of Shakespeare and the Authorized Version the word had come to stand generally for consolation or relief, the sense of 'fort', 'fortify', and 'fortitude' having dropped out.

'Had you such a loss as I,
I could give better comfort than you do,'
says Constance in *King John*.¹ It had already acquired also its bottom meaning, as when Othello says: ²

'I prattle out of fashion, and I dote
In mine own comforts.'

This is the only sense retained in the adjective

¹ *King John*, III. 4.

² *Othello*, II. I.

to-day, as when we say 'a comfortable armchair'; though in Shakespeare it still retains that of our own 'Comfortable Words' in the Prayer Book, as in the injunction of Bertram to Helena in *All's Well that Ends Well*¹—'Be comfortable to my mother, your mistress, and make much of her.' We can then only conclude that the wonderful body of men who gave us the Authorized Version did use a word already in their time inadequate, and used it because they had themselves come to think of the Holy Spirit, not as a mighty Ally called in to arm us in the eternal battle between right and wrong, but as one who soothes and consoles us.

Such is the meaning that the word *Comforter* has for us to-day; and it has done enormous harm. Religion is regarded as an arm-chair instead of a fortress, and the Knights of the Holy Spirit have become carpet-knights.

This process of decrepitude in men's idea of the Holy Ghost had already been going on for centuries before the Reformation—eating into the stronger conception, of which we shall speak in the next chapter. We can read it easily in the hymns we use; for nothing illustrates the real character of men's religion so well as the songs they make about it. The Golden Sequence, beautiful as it is, already in the thirteenth century was stressing the sweet and soothing aspect of inspiration. There is, indeed,

¹ *All's Well*, I. I.

a reference to the ' power to guard and guide ', but the general tone is illustrated by the second stanza :

' Come, of comforters the best,
Of the soul the sweetest guest,
Come in toil refreshingly :
Thou in labour rest most sweet,
Thou art shadow in the heat,
Comfort in adversity.'

And both the tunes, the proper, and Webbe's *Veni Sancte Spiritus*, fully sustain the dulcet character of the words.

If we take the most famous hymn of all, Cosin's paraphrase of the *Veni Creator*, the emasculation is far more noticeable.¹ I have often been distressed by the use of this version so systematically at retreats and other religious gatherings, and of the Mechlin tune, whose saccharine quality is quite unlike the marching vigour of most of these modernized plain-song melodies. The Prayer Book, incomparable in its prose, has been attended by Cranmer's ill-luck in the matter of verse ; and Cosin, in supplying a greatly superior alternative to the doggerel of the longer version² in the ordinal, was not at his best.

¹ Mr. H. G. Wells, missing perhaps some of its real merits, has criticized this hymn unkindly, but not quite unjustifiably, in *The Soul of a Bishop*.

² This C.M. version is a real disgrace to us. It should be removed at the earliest opportunity, its place being taken by Cosin's paraphrase, Dr. Robert Bridges' translation being put in the first place (with ' Comforter ' altered to Paraclete).

What he did was to leave out the strongest parts of the original altogether, and to give a weakened rendering of the rest.¹ The original, which belongs to the ninth century, and is therefore earlier and stronger than the Golden Sequence, has five stanzas (not counting the original Doxology) to Cosin's three. Let us set Cosin side by side with the very fine and very

¹ The original is as follows (scholars now attribute it to Rabanus Maurus, who died in 856) :

Veni, creator Spiritus,
mentes tuorum visita :
imple superna gratia
quae tu creasti pectora.

Qui Paraclitus diceris,
donum Dei altissimi :
fons vivus, ignis, charitas,
et spiritalis unctio.

Tu septiformis munere,
dextrae Dei tu digitus :
tu rite promisso Patris,
sermone ditas guttura.

Accende lumen sensibus,
infunde amorem cordibus :
infirmi nostri corporis
virtute firmans perpeti.

Hostem repellas longius,
pacemque dones protinus :
ductore sic te praevio,
vitemus omne noxium.

Per te sciamus da Patrem,
noscamus atque Filium :
te utriusque Spiritum
credamus omni tempore.

accurate translation by our present Poet Laureate,¹ marking the lines omitted by Cosin and taking the liberty of reading 'Paraclete' with the original for Dr. Bridges' 'Comforter':

DR. BRIDGES

1. COME, O Creator Spirit, come,
And make within our hearts thy
home;
To us thy grace celestial give,
*Who of thy breathing move and
live.*
2. *O Paraclete, that name is thine,
Of God most high the gift divine;
The well of life, the fire of love,
Our souls' anointing from above.*
3. Thou dost appear in sevenfold
dower
*The sign of God's almighty
power;
The Father's promise, making
rich
With saving truth our earthly
speech.*
4. Our senses with thy light inflame,
*Our hearts to heavenly love
reclaim;*
Our bodies' poor infirmity
With strength perpetual fortify.
5. Our mortal foe afar repel,
Grant us henceforth in peace to
dwell;
And so to us, with thee for guide,
No ill shall come, no harm betide.
6. May we by thee the Father learn,
And know the Son, and thee dis-
cern,
Who art of both; and thus adore
In perfect faith for evermore.

COSIN

1. COME, Holy Ghost, our souls in-
spire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts
impart:
2. Thy blessed unction from above
Is comfort, life, and fire of love;
- Enable with perpetual light
The dullness of our blinded
sight:
3. Anoint and cheer our soiled face
With the abundance of thy
grace:
Keep far our foes, give peace at
home;
Where thou art guide no ill can
come.
4. Teach us to know the Father,
Son,
And thee, of Both, to be but
One;
That through the ages all along
This may be our endless song,
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¹ In the *Yattendon* and the *English Hymnal*.

How has the fire and strength gone out of the original—just the lines which Cosin ignored are those which speak of added mental powers, of burning love, of strength and courage! Perhaps even Dr. Bridges has not recovered quite all the force of the original ‘living fount, fire, love’, for example, *fons vivus, ignis, charitas* (we have long damped the fire out of charity); nor can *virtute firmans perpeti* be quite translated—it might have been written by an old general of Imperial Rome—and Cosin turns it into ‘anoint and cheer our soiled face’. Again, *hostem repellas longius . . . ductore sic te praevio, vitemus omne noxium*, just suggests the pioneers of a legion pressing their way through some hostile forest. One might pursue the subject with profit, noting how Dryden¹ still further converted the sturdy old hymn into religious platitudes, set in excellent verse :

‘From sin and sorrow set us free,
And make thy temples worthy thee.’

or

‘Make us eternal truths receive,
And practise all that we believe.’

Or one might descend to the maudlin atmosphere, ‘soft as the breath of even,’ of mid-Victorianism. But my object is achieved, if I have illustrated the progressive deterioration in men’s conception of the work of the Holy Spirit during a thousand years.

¹ In his paraphrase, ‘Creator Spirit, by whose aid.’

Our next illustration must be from ecclesiastical art—the traditional representation of the Apostles, with S. Mary in their midst, sitting with their hands folded on their breasts, faces seraphically upturned, each wearing his halo, and a little flame burning peacefully ‘on every sainted head’; this, too, has been made part of our popular religion in Keble’s hymn, where the softness is no longer that of the breath of even, but of ‘morning prime’; and where, in accordance with many Old Masters, but in defiance of Holy Writ, the Dove is introduced to complete the gentle picture.

If only our translators had ventured to translate *περιστερά* by its better rendering, ‘pigeon’, we should have escaped so much; for ‘pigeon’ does not rhyme with ‘love’ and ‘above’. We might in that case never have missed the force of the description of Christ’s baptism. ‘Pigeon’ may sound less dignified to our ears, but this is only due to the associations of art (including the art of rhyme): the dove, though a soft and pretty bird, is extremely stupid, and was never in Holy Writ meant to typify Wisdom. I remember one of these birds in my Indian bungalow, who beat himself nearly to death against a window just over the door of the bath-room, though I left the door open for him throughout the day. The dove—let me hasten to say, lest I share the curse of the heretic Severus, who was anathematized by the second Council of Nicaea, for condemning

this representation—the dove is a beautiful and appropriate subject of Christian art ; it is naturally, because of the Baptism of Christ, one of the most ancient symbols in the Catacombs of Rome and the earliest mosaics. In the very earliest Christian art, of the second and third centuries, the dove represents most generally the soul of the departed set free by death ; sometimes also the dove, familiar to those ancient craftsmen as the bird of Venus, becomes the dove of Noah, and thus the messenger of peace after the sufferings of this life ; lastly, it appears in frescoes of the baptism of Christ, and even by analogy in representations of the baptism of neophytes. Later, the symbol became restricted, because of this association, to the Holy Spirit ; but in the sarcophagi and mosaics of the fifth and sixth centuries the Apostles are still sometimes represented as doves, and doves sometimes stand on the arms of the cross to represent the souls of the faithful.

There is no other representation of the Holy Spirit whatever until the Middle Ages, and hardly any other then : we can applaud the artists of nearly two thousand years, and rejoice they had at hand a figure which was so obviously a mere symbol. None the less, this symbol has really become the subject of something very like idolatry among Christians ; and we cannot wonder at the remark of the inquiring Japanese : ‘ I can understand about the Father, and I can understand about the

Son ; but I do not understand about *ō hato*—honourable bird.' And all this has come about from a simile of S. Mark. (Let us use a modern and exact translation, substituting a neutral word for 'pigeon') : 'At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan ; and forthwith on his coming up out of the water he saw an opening in the sky, and the Spirit like a bird coming down to him.' ¹

After this necessary digression, let us return to the subject of Pentecost. In S. Luke's account the round haloes and flaming tufts are absent, as is the dove ; but we are told of a sound like the rushing of a strong wind, and 'tongues parting asunder, like as of fire ; and it sat upon each one of them' : ² such was the reminiscence of the people who told S. Luke long after, a little vague—as lightning is vague—and not easy to translate ; there are perhaps two accounts, woven together, of the speaking in different languages, and we cannot lay much stress upon that incident : but the effect was remembered clearly enough. The artists have given us gentle placid scenes, which they thought edify-

¹ Mark 1⁹-1⁰. S. Luke adds the words 'in a bodily form', after the mention of the Holy Spirit ; but these are not in the original source, being only his own commentary, which does not and is not meant to provide any new particulars. S. John adds that the Baptist also saw the manifestation.

² Acts 2³, R.V.

ing ; but so far was this from being the case that there was an uproar, so great that the people outside came rushing in, and were all ' amazed and quite at a loss ' ; and some asked what it all meant, and others said that the disciples must be drunk. Then S. Peter got up and made a speech of amazing enthusiasm and audacity : ' Men of Judaea and residents of Jerusalem, let every one of you understand this—attend to what I say : these men are not drunk as you imagine. Why, it is only nine in the morning ! No, this is what was predicted by the prophet Joel—" In the last days, saith God, then will I pour out my spirit upon all flesh, your sons and daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. . . ." This Jesus . . . you got wicked men to nail to the cross and murder ; but God raised him by checking the pangs of death. Death could not hold him.' ¹

I think it is true to say that, whenever we trace our ideas of the work of God's Spirit back to the origins, we find the same phenomenon. ' Out of the strong has come forth sweetness ' : there is abundance of honey now because the lion is dead. ' Blessed be the Holy Spirit, the Paraclete, who strengtheneth us all,' says the very ancient Ethiopic Liturgy : ' And his the gentle voice we hear,' says the modern hymn. It is right that the Church to-day should make so

¹ Acts 2¹², 14-17, 23-4. Moffat's translation.

strong an appeal to 'womanly' women—though it be so strong that Italy and France lagged behind the rest of the world in granting woman suffrage, for fear of clerical domination—right that it should offer consolation to the lowly and bereaved ; but once the Church appealed equally to men—even the ruffians and swashbucklers respected her, as to-day they respect the State, for she was 'terrible as an army with banners'. She was beautiful, but puissant also :

' Not more fair the moon in her loveliness,
Not more bright the sun in his majesty,
Like an army splendid and terrible,
Ranged for battle.'

sang Adam of S. Victor, some eight centuries ago.¹

We have seen the appeal that strength and courage make. Before the war, military experts doubted whether fighting in the air would be possible ; even the marvellous fund of human daring would, many thought, be exhausted by such a concentration of terrors. The question has never arisen. Boys have crowded into the air service, as they have swarmed to the sacrifice of the trenches and the perils of the sea, five millions of men without compulsion. It is proved that, though there are limits beyond which less civilized races will not go, there is no limit to the valour of the Christianized peoples of the West.

The bulk of mankind will not be drawn by the

¹ This hymn *Jerusalem et Sion filiae* is ascribed to him and dates from the twelfth century.

appeal of mere softness and sweetness, but they will rise up to the call of danger ; they will not follow the dove, but they will follow the eagles.

Why is this ? Is it a bad thing, or a good thing ? But is it not the very spirit of the heroism of the Cross ? Is it not the very fire of the Holy Ghost, which drove the Apostles forth to meet prison, and storm, and shipwreck, and the sword ? Is it not the spirit of the missionaries to-day who lay down their lives every year, and the spirit of those Christians who but last year perished at the hands of the Turk by the hundred thousand rather than renounce their faith ?

War is most horrible. But one thing is worse—unrighteous peace, the peace of selfishness, carelessness, luxury, injustice, the peace of the oppressor and of the men who grind the faces of the poor ; and one thing only is better—the peace of God, which is itself a war, a ceaseless spiritual war against unrighteousness and all the lies ‘that comfort cruel men’. It is a war—

‘In ire and exultation,
Aflame with faith and free.’

Our fair young men crowded out to the hideous battlefields ; and their parents, agonizing, had to let them go. They laid down their twenty years of life without a doubt or question. Is not this most truly religion, whatever else it may be ? Yet human war is unchristian, devilish, loathsome. How can

these things be? Why is the appeal of battle so universal, so deep in the human heart, that nations riven by dissension become as one man, and men the most diverse agree in the one cause?

It is not that men are unchristian, or attracted to cruelty. They love Joan of Arc most of all because she was a saint; and in England they made General Gordon almost into a legend, because with all his faults he was a converted man. The heroes of to-day, Foch, Haig, Beatty, Wilson, are the more popular because they do not hide their religion.

It is that man is at heart a fighter, that men as well as women adore the knightly spirit, and long for the uplifting thrill of battle. And the human instinct is right; for each man's life is a battle, and the progress of the race is one long struggle: foes are ever about us, and giants that have to be slain. Not from brutality, but for the love of chivalry, of generous sacrifice, and the glory of championship, of tranquil strength, of modest war-battered courage, men sing of battle, and salute the 'Veray parfit, gentil knight', the Happy Warrior. So the Crusaders came back, broken and futile, but went out again and again, and gave England a new half-mythical patron saint, in the place of that holy weakling, Edward the Confessor. They had not got the Holy Sepulchre, in the end, but they had got S. George—S. George for merry England; and his red cross flutters still from half the ships of the world.

Now Christianity took this instinct, and pointed out that it was foolish to use your courage in cutting the throats of other poor silly fellows, besides being wrong; and that there were other enemies better worth fighting against, such as the 'despotisms and empires, the forces that control this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare'.¹

And for some centuries all went well. The despotisms and empires showed fight; and Christians found that they needed the sword and shield and breastplate and helmet and the whole armour of God. They died in many forms of mortal agony, they proved their courage to the utmost. Christianity had found the 'moral equivalent of war', long before William James asked for it.

Men, after all, only want to *be* men. They want the strong simple things, they want comradeship; and they want the fire of the Spirit to burn at white heat sometimes.

'One of the lessons I learnt,' says General Smuts, speaking of his experiences in the Boer War, 'was that, under the stress of great difficulties such as we were then passing through, the only things which survived were the simple human feelings, feelings of loyalty to your fellows and feelings of comradeship and patriotism, which carried you through dangers and privation.'²

¹ Eph. 6¹², Weymouth's translation.

² *Speeches*, 1917, p. 27.

It is not hate that men seek after, but love, the love of comrades and of country. They will seek that noble life of 'great difficulties', and will get it somehow. Has Christianity then nothing to offer them nowadays but consolation, and—to use an expressive word which our soldiers have invented—a 'cushy' feeling? Has the Church no remembered echo of that *Sursum corda*, which is the oldest phrase in the Christian liturgy? Does she seem to speak to them only of mothers' meetings, and snug parsonages, and charming cathedral closes, and big episcopal palaces, of green old churchyards, and prim churches, and the scent and rustle of clean clothes on Sunday morning?

The martyrs were followed by the monks, heroic pioneers, who fought their way among the fierce barbarian tribes, and turned the vast wildernesses of ancient Europe into farms and gardens: we still use their prayers, hardly marking the constant note of danger—the assaults of our enemies in the morning, the fear of our enemies in the evening, and the perils and dangers of the night—we who do not even lock our front doors in the country! For a thousand years the struggle went on, and still Russia and Lithuania, Prussia and Scandinavia remained to be won; but the romance of the struggle had already gone out in the settled nations. Military orders arose, but they were shadowy for want of opposition. Foes there were, but they were far away; and Christendom in the

Middle Ages became a walled city, her provinces shrinking before the advancing hosts of Islam. Then quarrels within the walls supplied the test of manhood, and martyrs were found again, and wars in the sixteenth century became wars of religion. That evil was great, but with all the horror of it there was life: the name 'ironside' did not seem a strange description of religious men. But thereafter the fighting spirit in Christendom sank very low, perhaps because it had warred so long, and used the arm of the flesh. The wearied Church sank back into comfort, and was wellnigh fading away a hundred years ago.

Now, a wonderful substitute for war has been found on the physical side. Games as we know them are a quite modern invention, and their present almost universal extension in advanced Christian nations has largely been made possible by the discovery of rubber—therein lies the difference between the prince's game of tennis and the people's game of lawn-tennis. In old times men fought for exercise, and because there was nothing else for a gentleman to do: life in a mediaeval keep was intolerably boring, and the pleasures of the hunt did not suffice to relieve the tedium; so men forayed and fought, princes of innumerable lands quarrelled and plotted, and dragged their retainers into the fray with them. But now we have the mimic warfare of many games, extending, though

not yet sufficiently, among all classes ; and they are a perfect substitute for the clumsy recreation of war, in nerve and skill and muscle, and in some moral qualities also.

Yet we cannot find a spiritual equivalent for war !

To suggest that the Church can supply that equivalent seems ridiculous. Yet it is true, and the whole truth, and the only truth. The State, which now alone evokes the highest passions and the united loyalty of men, has given them war upon war ; and in peace-time the paltry substitute of party-politics, which have owed whatever life they at any time possess to the Christian principles which are sometimes at stake.

But the Church is at war with all things worth fighting against, with all things hateful and strong, with dragons and beasts and devils, with the cruel and careless and proud, with ignorance and vice and oppression, with the demon within and the demon without, with Mammon and with Babylon ; and her warfare is an Apocalypse, as it was in the first days, of awful horsemen and hosts armoured with fire and jacinth, of the Dragon and the Beast, of Michael and his war, of trumpets and voices and thunders and smoke.

But what a Church that would be ! Where is she now ? What have we done to tear her down, to quell the beating of that mighty heart ?

Call we upon God to give us fellowship again, the fellowship of the Holy Ghost ! Seek we the

invigorating fount, *fons vivus, ignis, charitas* ; grasp we again the one sword that will never be beaten into ploughshares, the Sword of the Spirit !

Then, seeing the Church of the living God as she will be, men will find a better warfare at hand ; and young men will then come out undoubting and undivided, to join the fight against that ancient triple alliance, the World, the Flesh, and the Devil.

‘ For men are homesick in their homes,
And strangers under the sun,
And they lay their head in a foreign land,
Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honour and high surprise ;
But our homes are under miraculous skies,
Where the yule tale was begun.

This world is wild as an old wives’ tale,
And strange the plain things are,
The earth is enough and the air is enough
For our wonder and our war ;
But our rest is as far as the fire-drake swings,
And our peace is put in impossible things,
Where clashed and thundered unthinkable wings
Round an incredible star.’¹

¹ G. K. Chesterton, *The House of Christmas*.

II

THE GIFTS OF THE SPIRIT

CHRISTIANITY is war : it is also peace—confidence and happiness as well as onslaught and struggle ; meditation as well as sacrifice. The gift of the Spirit is indeed the gift of Christ—not peace, but a sword ; but, and therein lies the paradox of his infinite range, the gift is also the quiet flow of wisdom. Inspiration is not only enthusiasm ; it is also critical common sense.

Now, many people have utterly departed from spiritual Christianity. To some the work of the Holy Ghost has meant, not science, but the opposition to science of a dogma of verbal inspiration, which was used to protect certain writings against that very faculty of judgement which is the working of the Spirit. The complicated tangle of ancient renderings, the various points of view, stages of development, and opportunities of knowledge, which ancient writers had, were all resolved into a final infallibility, and this because they were inspired. Inspiration covered the Book of Judges, or Esther, with consequent infallibility ; it covered equally a passage in S. Mark and a different rendering of the same in S. Matthew, or a letter of doubtful

canonicity and more than doubtful authenticity like that ascribed to Jude ; but the writings of great Christian saints were 'uninspired' writings, and uninspired also were Blake and Coleridge and Wordsworth.

Possibly this, after all, is what is meant by the sin against the Holy Ghost ; perhaps it was to guard against it that our Lord refrained from putting anything into writing, an example which was followed by all his disciples during the generation which succeeded him.

To others, the work of the Holy Spirit was chiefly manifested in the transmission of orders ; the Church could hardly be thought of apart from the vexed question of the ministry, and seemed to exist—not as a divine fellowship of all kindreds and peoples and nations, appointing its ministers and offering them to God for his blessing—but as an organization that existed for its ministers and because of them only. The fact that the Spirit of God persisted in working through other channels stared us in the face, till the theory of inspiration became here also a barren dogma not consonant with the plain facts of life. The magnificent belief in the universal fellowship of the Holy Catholic Church had become to many a belief in a particular theory about apostolic succession, a mechanical theory which, it seems, cannot be traced back to an earlier date than the reign of George IV.

To others again, as we have already said, the working of the Holy Spirit meant a gentle warming of the heart, or a gush of pious emotion. 'All warmed by prayer', in a well-known hymn, is an example of the depths to which religious verse can descend.

We shall do well, indeed, not to despise the work of grace in its slenderest manifestations or among the least of God's little ones. There must be many to whom little more than a faint sensation is possible; but we need not therefore encourage—as modern religion in its prayers, hymns, and preaching has encouraged—the idea that a sentimental man is the noblest work of God. I remember a chapter in the record of his work by that good mission-priest, Robert Dolling,¹ called 'Our Saints'; and hardly one of those parochial saints is quite right in the head. We have too often not asked and not expected more from the picked members of our churches than ambiguous religiosity and a patient endurance of our sermons. We have been content with negative virtues; and we sometimes find ourselves not a little disturbed at the foolishness which surrounds us, masquerading as good churchmanship or as a state of salvation.

Now the Christian Church long ago bore her testimony about such perversions of the doctrine of inspiration. She did it by the strongest insist-

¹ *Ten Years in a Portsmouth Slum.*

ence upon the mental effects of God's Spirit. We constantly oppose spiritual to intellectual activities, faith to reason, religion to science. The tradition of the historic Church is that science *is* religion, and that the highest spiritual activities are intellectual ; that if our religion does not make us more sensible, it is a very poor religion ; that, in fact, it is not merely futile to be silly, but that it is a sin to be silly. For religion is the working in our hearts of the Holy Spirit, and the Holy Spirit is the Spirit of wisdom and of knowledge.

The fact that the Spirit of the Lord is thus described in Isaiah is for us Christians of secondary importance. If that were all, the second verse of the eleventh chapter of that book would rank but as one among the many glorious utterances in this greatest of prophetic treasuries. The significant value of the text in Christian theology is that, from the earliest times—apparently indeed from the age of the Apocalypse itself¹—it has been seized upon by the Church, and given a prominence above that of any other text in the Old Testament, and not

¹ See p. 36. Justin Martyr, about the year 155, refers to Is. 11²⁻³, and applies the gifts, in his argument with the Jew, to Christ as the true Messiah. Following the Septuagint, he includes the first part of verse 3, and makes the number seven, *Trypho*, sect. 87: he may have had in mind the two instances of the work of the Spirit in Christ's growth—'strong, filled with wisdom' (Luke 2⁴⁰), and the quotation from Is. 61¹ in Luke 4¹⁸—'The Spirit of the Lord is upon me.'

lower than the greatest in the Christian scriptures. The instinct of Christianity picked out this single verse from the fifty-three Hebrew books, and set it in the forefront of its theology, accepting as the best description of the very Spirit of God these words which were originally used in the picture of the earthly rule of an inspired deliverer. The Church has taught consistently to simple and to learned that this expresses her faith in the Holy Spirit, that wisdom and understanding, counsel and might, knowledge and reverence, these noble qualities, and nothing less, are the gifts of the Holy Ghost. And she, in the West, has repeated the enumeration of these gifts at the Confirmation of every humble little child, in the prayer which our English service has inherited from the Sarum rite, and which is at least as old as the Gelasian Sacramentary of the seventh century.¹

Commentators naturally differ a little as to the exact force of the Hebrew words; and early Christian exegetists added 'Godliness', *pietas*, a rather vague word in this context, to the original six, in order to reach the sacred number, finding their justification in the Greek and Latin rendering of the next sentence—'and shall make him of quick understanding in the fear of the Lord.'² Others,

¹ Or beginning of the eighth. See p. 39, n. 2.

² A passage which some versions omit, and which in any case should be either 'He shall draw his breath in the

with Delitzsch, could look rather to the opening words, 'The Spirit of the Lord shall rest upon him,' the Spirit here being taken as the communicator of the whole creative fullness of the divine powers; but this does not after all make a seventh gift.¹

The text of the Authorized Version is well known, and it can hardly be improved, except perhaps in the last phrase :

'The spirit of the Lord shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.'

And the passage proceeds with the words—in the Revised Version—about his delight in the fear of the Lord, and about his not judging by hearsay, but arbitrating with equity for the humble and helpless, and smiting the terrible and slaying the wicked—thoughts often recalled during the war, and never far from the mind of the social reformer.

The description is clear, and commentators have not obscured it. Swete merely substitutes 'power' for 'might', and follows Delitzsch in seeing six pairs, the first pair referring to the intellectual life, the second to the practical life, and the third to the immediate relation with God. Delitzsch says that Wisdom is the power of recognizing the fear of the Lord', or 'He shall find a sweet savour in the fear of the Lord'.

¹ See further, p. 37.

essence of things through the appearance, σοφία ; Understanding, the power of recognizing the distinction of things in their appearance, διάκρισις or σύνεσις ; Counsel, the gift of forming right resolves ; and Might, the putting them energetically into execution ; while the Knowledge is that which rests on the fellowship of love, and the Fear is that which passes readily into adoration.

Cheyne also brings out the meaning well in his commentary, where he translates : ' The spirit of Jehovah, a spirit of wisdom and discernment, a spirit of counsel and might, a spirit of knowledge and the fear of Jehovah ; ' and comments that the qualities are arranged in three pairs, but all spring from one source, ' the Spirit of the Lord ' ; and are (1) moral and intellectual clearness of perception, (2) the wisdom and bravery which befit a ruler, (3) a knowledge of the requirements of God, and the will to act agreeably to this knowledge.

Sir George Adam Smith paraphrases the description as ' ripeness but also sharpness of mind ; moral decision and heroic energy ; piety in its two forms of knowing the will of God and feeling the constraint to perform it. We could not have a more concise summary of the strong elements of a ruling mind.' Sir George goes beyond other Old Testament commentators, and is alone in pointing out the significant way in which the Christian Church dwelt on the religious importance of these strong elements. He

is not, however, free from inaccuracies: it is by no means true, for instance, that Gregory of Tours 'expressly declared' that the Holy Spirit is the 'God of the intellect more than of the heart'. This sixth-century writer does not seem to have said more than that the pillar of fire which guided the Israelites was a type of the Holy Ghost.

We are then concerned less with the Hebrew original than with the use which the Christian Church has made of it. There was already a slight improvement in the Septuagint rendering of 'the fear of Yahwè' by εὐσέβεια, or 'reverence'.¹ In the translation back to English of the Greek version we have :

'A spirit of God, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of reverence.'²

Because of the last word³ this rendering is perhaps the best, and we will use it here.

Latin is a heavy language compared with Greek and English; and the Vulgate does not help us much, but Latin is a good tongue for strength and common sense. The Vulgate runs: '*Spiritus*

¹ The Septuagint version is: πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας.

² R. R. Ottley, *The Book of Isaiah according to the Septuagint*, Cambridge, 1904.

³ See p. 46.

Domini: spiritus sapientiae, et intellectus,¹ spiritus consilii, et fortitudinis, spiritus scientiae², et pietatis.'

Pietas is here used for *εὐσέβεια*, 'reverence', for which it is indeed the common Latin equivalent ;³ but a seventh gift was added, because of the loose rendering of the Vulgate, which, following the Greek version, began the next verse with *Et replebit eum spiritus timoris Domini*, 'and the spirit of the fear of the Lord shall fill him', 'fear of the Lord' being used here instead of *pietas*. This, as we have seen, is inaccurate, the true rendering being that he shall find his delight in that fear of God which is already mentioned in the preceding sentence. There is no new gift, but only a description of his joyful emotion in the possession of the old: *pietas* and *timor Domini* are but two words for the same original.⁴

¹ *Intellectus* in Latin means primarily understanding or insight. 'Intellect' is quite a secondary meaning.

² *Scientia*, always used subjectively in good Latin, and not in our sense of 'science'.

³ See p. 47, n. 2.

⁴ The full text of the Vulgate is: 'Et requiescet super eum spiritus Domini: spiritus sapientiae, et intellectus, spiritus consilii, et fortitudinis, spiritus scientiae, et pietatis, et replebit eum spiritus timoris Domini.' In older versions colons take the place of the commas, but the same stop is used throughout, and after *pietatis*; and, as there were no verse numbers or divisions, the last sentence was naturally taken as part of the enumeration.

The Vulgate thus follows the Septuagint, which, after *εὐσεβείας*, proceeds *ἐμπλήσει αὐτὸν πνεῦμα φόβου θεοῦ*.

Doubtless this intruding of a seventh gift which is but a doublet of the sixth was influenced by the sacred number. Old writers derived infinite pleasure from the reflection that there were also seven branches on the lamp-stand of Moses, seven Churches of Asia, seven mystic seals, seven stars, and seven trumpets, seven heads to the dragon, seven original deacons, seven joys of Mary and seven sorrows, seven deadly sins (with exactly seven penitential psalms to fit them, and seven contrary virtues), seven sacraments, seven planets, and seven days of the week—which last, at all events, no one can deny. How delighted they would have been to know that the psychologists of the Twentieth Century would one day discover that there are also seven simple Instincts with their seven Primary Emotions.

They associated the number especially with the Holy Ghost, because of the Book of Revelation, where are mentioned the 'seven spirits which are before his throne',¹ the 'seven blazing lamps burning in front of the throne',² and, especially, the 'seven eyes, which are the seven spirits of God, sent forth into all the earth'.³ There is, indeed, a little later in this vision of the Lamb, a sevenfold ascription, which seems to be based upon the passage in Isaiah: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing.'⁴ Here wisdom and might are

¹ Rev. 1⁴.

² Rev. 4⁵.

³ Rev. 5⁶.

⁴ Rev. 5¹².

identical with the Messianic list ; and the writer may have intended the other words to be the divine equivalents of the human qualities—counsel becoming power ; understanding, riches ; knowledge, honour ; and the fear of God, glory and blessing. In any case the number is seven, and this helped to make men certain that the Spirit must give a seven-fold dower. The Apocalypse is indeed pervaded with the figure, which is not intended so much to have a numerical significance as to convey the idea of fullness and perfection, as in the seven golden lamp-stands (not candlesticks, by the way) of the first chapter, which are so described in contrast to the single lamp-stand of the Temple.¹

We may conclude that the seventh gift, ' godliness ' or *pietas* in the later sense, was meant rather as a Christian summary of the rest, inserted to guard against any possible omission, and to give the idea of completeness, rather than as an addition. Since it does not really add anything to the powers enumerated by Isaiah, we may content ourselves, if we will, with the consideration of the six definite gifts.

But when we have followed out this little study of the meaning of the gifts, we find that the instinct of Christendom has not only seized on this prophetic verse to describe the indwelling of Christ's human

¹ Ex. 25³¹⁻³⁷. It had six branches and seven lamps ; and is referred to in Heb. 9².

nature by the Holy Ghost, but has also achieved a considerable extension of its meaning, or we may rather say, a further insight into the truth which the prophet had received.

Instead of being only the description of a strong and just ruler, an exceptional man, indeed a unique man—the liberating Messiah whom the Jews longed for—the description now becomes that of the ordinary Christian. Every one is expected to show these ruling qualities, just because he is a Christian. Here then is the banner of democracy unfurled, ages before it had come into practical politics ! Democracy has as a matter of fact always followed in the wake of Christianity, and has never existed in any but Christian nations. Japan itself, which has borrowed so many material advantages from Western civilization, is not only an autocracy but makes autocracy its religion. And the reason is, not only that Christianity proclaims human brotherhood under an All-Father, not only that it teaches the infinite worth and therefore the equal worth of every human soul in the sight of God ; but also because it insists that the Holy Spirit is offered to every little child in order to make him a prince, in wisdom and counsel and might. Gradually the Christian peoples have risen, and are still rising, to the gift, and making its acceptance generally possible ; so that to-day we see all the Christian autocracies swept away, except one, the Papacy,

which is more than half destroyed, and which curiously enough rules in the name of one who warned us that 'the so-called rulers of the Gentiles lord it over them, and their great men overbear them: not so with you'.¹

In these words, our Lord himself put the new interpretation on the words of Isaiah. The ruling virtues are not to be used for subjection, but the great are to be servants, in order that the servants may be great.

Thus was the first change made, a change of application, with illimitable results. In the mediaeval form of the Confirmation prayer, a curious little change was made—a change of order only, but an interesting one, since it emphasizes the intellectual character of the Gifts. In Isaiah, knowledge and the fear of God are coupled together, and so closely that many commentators understand them as the knowledge and the fear of God, which is almost a doublet, since to know God is to revere him. But in the Confirmation prayer the order is changed: 'Send into them the sevenfold holy spirit, the Paraclete from the heavens. The spirit of wisdom and understanding. The spirit of knowledge and reverence. The spirit of counsel and might. And fill them with the spirit of the fear of the Lord.'²

¹ Mark 10⁴². Moffat's translation.

² ' . . . immitte in eos septiformem spiritum sanctum paraclitum de celis. Amen. Spiritum sapientiae et

Knowledge is thus definitely brought into the intellectual category, following S. Paul,¹ as *savoir* not *connaître*, *wissen* not *kennen*, and placed next to wisdom and understanding. The Reformers, in the first English Prayer Book, 1549, rather unfortunately altered the order back to that of the original, while they did not venture so far as to revert to the original six gifts: they also translated *paracletus* by the weaker word 'Comforter',² and rather unnecessarily prefixed 'ghostly' to 'strength'; but they reinforced the prayer in 1552 with the words 'strengthen', and with the substitution also of 'daily increase in them' for 'send into them', thus securing the grace of Confirmation from being regarded as an act of instantaneous magic:

intellectus. Amen. Spiritum scientiae et pietatis. Amen. Spiritum consilii et fortitudinis. Amen. Et imple eos vel eas spiritu timoris domini. Amen.' This is altered from the original prayer as it stands in the *Gelasian Sacramentary* (ed. H. A. Wilson, Oxford, 1894), which has *scientia* and *pietas*, in the order of the Vulgate, immediately before *timor domini*, and is without *septiformem*.

¹ 'To one is given through the Spirit the word of wisdom, and to another the word of knowledge': 1 Cor. 12⁸.

² The force of the prayer would be improved if it were brought nearer to the true meaning, thus: 'Strengthen them with the holy Spirit, thy Paraclete; and daily increase in them the manifold gifts of grace: the spirit of wisdom and understanding, the spirit of knowledge and reverence, the spirit of counsel and might; and make their delight to be in thee, O Lord, now and for ever.'

‘Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter ; and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge, and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever.’

In all versions, the fear of God is, by the use of the special verb ‘fill them’, taken as a general quality pervading all the rest, and thus the construction of the original text in Isaiah is never quite lost sight of. It is understood as the final grace—to secure, it would seem, against pride the possessor of six such princely virtues.

Thus are the mental gifts exalted in the strongest possible contrast to our modern custom of opposing ‘mental’ to ‘spiritual’. The mental qualities *are* spiritual : art is as spiritual as holiness, and science is as spiritual as worship. Yet how people speak of ‘a really spiritual’ man, sometimes meaning nothing more than a very crass person just saved by a pious disposition ; and how in certain circles do they argue about the profound distinction between mental healing and spiritual healing. There is no such distinction ; but there is a distinction between good and bad ; and spiritual evil is the worst of all because it is a corruption of the best.

This exaltation of the intellect and will was deliberate in the Church, and was well understood in the Middle Ages—not only in the progressive

and major part of the Church, the West, but also in the Eastern Churches ; though unfortunately—less indeed from any fault of their own than from the exigencies of their stubborn and heroic struggle with the tyrants of Islam, a struggle now at last triumphantly concluded—they came to forget their central dedication to S. Sofia, and to take their stand upon unchanging conservatism.¹ Perhaps the time is coming when the East will dedicate itself again to the Holy Wisdom. But we must never forget that it was Constantinople which preserved all the learning of Europe during the Dark Ages, and was the storehouse from which art and knowledge filtered, principally through Arabic carriers (who have got the credit, and have it still in words like ‘ algebra ’ and ‘ alchemy ’), though their science was Greek, their medicine Greek, and their philosophy Greek ; through the Crusades also ; and lastly through her fall, after a thousand years of struggle, in 1453, which finally distributed Greek learning throughout the world, and gave us a new science, a new philosophy, and a new theology.² We should

¹ It must be remembered that Russia herself, also owing her Christianity to S. Sofia, was for long under Tatar domination. Indeed at the time when Constantinople fell, every Eastern Church was under the heel of Islam, and this not for any fault, but because of the geographical position of Eastern Christianity.

² See for a fuller statement W. Cunningham, *Western Civilization*, Cambridge, 1902, Cap. IV.

be ungrateful indeed if we forgot that we owe the civilization of to-day to the scholars who were so long gathered round the church of the Holy Wisdom in Constantinople, before she fell into the hands of the barbarian, and *Hagia Sophia* became a mosque.

In the Middle Ages, then, it was well understood that the Holy Spirit was the giver of intelligence. Judges opened their tribunals, professors their courses, and councils their deliberations, with a Red Mass, the service of the Holy Ghost. In East and West alike, the symbolic dove is represented hovering over, or whispering into the ears only of those saints who were distinguished for their learning or their literary gifts.¹ But perhaps the most remarkable as well as the most famous instance is Taddeo Gaddi's fresco, at Santa Maria Novella in Florence, of the *Descent of the Holy Ghost*, where are represented on the one side the seven theological sciences, and on the other the seven sciences proper—Grammar, Rhetoric, Logic, Arithmetic, Music, Geometry, Astronomy. Well might an old writer—a hundred and fifty years before Taddeo—write '*Spiritus sanctus inventor est septem liberalium artium*', 'the Holy Ghost is the inventor of the seven liberal arts, which are, Grammar, Rhetoric, Dialectics, Music, Arithmetic, Geometry, and Astronomy': for this was bound up with the philosophy

¹ For instance, in a tenth-century Greek Psalter (reproduced in M. A. N. Didron, *Christian Iconography*, Eng.

of the age from which our modern civilization is sprung, and in nothing is it illustrated more convincingly than in the unwitting testimony of art.

This conviction was not only grounded on the words of Isaiah: it was accepted because Christ had said the Spirit would guide men into all truth;¹ because at Pentecost the Spirit had brought strangely enhanced knowledge and power of expression;² because the seven deacons were chosen for their being 'full of the Spirit and of wisdom';³ because S. Stephen overcame his adversaries through 'the wisdom and the Spirit by which he spake';⁴ because S. Paul also had identified wisdom and knowledge as gifts of the Spirit,⁵ and had said that the Spirit searches the deep things of God;⁶ because S. Peter had said that God spoke by the mouth of the prophets,⁷ and that the Spirit would make people see visions and prophesy;⁸ and was it not in the Creed at Mass that the Holy Ghost spake by the prophets?—and for many

trans. 1851, p. 432) where the dove hovers over David, who is supported by two figures labelled *sophia* and *prophetia*, and underneath is written in Greek 'O God, give wisdom to the king, and justice to the son of the king' (Ps. 74¹). S. Ephraim of Syria declared that he had seen a shining dove alight upon the shoulder of S. Basil. The ancient pictures of S. Jerome and S. Gregory the Great, with the dove whispering to them, are well known.

¹ John 16¹³.

² Acts 2⁴, 8.

³ Acts 6³.

⁴ Acts 6¹⁰.

⁵ 1 Cor. 12⁸.

⁶ 1 Cor. 2¹⁰.

⁷ Acts 3¹⁸.

⁸ Acts 2¹⁷⁻¹⁸.

other good reasons ; but chiefly perhaps because every school-boy knew the Seven Gifts by heart.

But, before we go on, it may be worth while to contrast this ancient teaching of the Church with a representative modern statement ; and to notice how all the strong distinctive virtues are merged into one vague mass of sickly pietism which has nothing definite about it except the determination to get to heaven. Let us take an instance from a careful and responsible contemporary source, the article on the Holy Ghost by Professor Jacques Forget in the great *Catholic Encyclopaedia*—for modern Roman Catholicism is quite as sentimental as modern Protestantism :

‘ The gift of wisdom, by detaching us from the world, makes us relish and love only the things of heaven. The gift of understanding helps us to grasp the truths of religion as far as is necessary. The gift of counsel springs from supernatural prudence, and enables us to see and choose correctly what will help most to the glory of God and our own salvation. By the gift of fortitude we receive courage to overcome the obstacles and difficulties that arise in the practice of our religious duties. The gift of knowledge points out to us the path to follow and the dangers to avoid in order to reach heaven. The gift of piety, by inspiring us with a tender and filial confidence in God, makes us joyfully embrace all that pertains to His service. Lastly, the gift of fear fills us with a sovereign respect for God, and makes us dread, above all things, to offend Him.’

Can we not understand what the ordinary man means when he rails against cant ?

In conclusion, let us take this final list of the Seven Gifts, which sums up the faith of Christendom, and consider it again—for psychological reasons beginning with the last :

WISDOM, UNDERSTANDING, KNOWLEDGE

COUNSEL AND MIGHT

REVERENCE

(*Godliness*)

The Fear of God is better expressed by Christians as Reverence. Ancient faiths were, and primitive idolatries still are, largely religions of fear ; but there is no fear in love, and perfect love casteth out fear, as S. John says.¹ Nothing is more striking than to study a Concordance, and see with what enormous frequency the fear of God occurs in the Old Testament, and how it has dropped out in the New.² The phrase remains with us, when we think of the wicked who do horrible things and have no fear of God before their eyes : ‘ You may have no compassion, but are you not *afraid* to do such

¹ 1 John 4¹⁸.

² In the Gospels, it occurs in Luke 18² in the story of the Judge who feared not God neither regarded man : the penitent thief, in Luke 23⁴⁰, asks, ‘ Dost thou not fear God ? ’ In the Acts and Epistles it is echoed but rarely, and the ‘ spirit of bondage again unto fear ’ is especially repudiated by S. Paul on the ground of our sonship to God, in Rom. 8¹⁵.

things?' must have been the thought of many people when Belgium and Serbia were ravaged. But to the Christian the idea can only be that of reverence for God's almighty love in every moment and aspect of life, the humble reverence that passes into worship, and prevents the strong virtues from being tainted with pride. Reverence, says Dr. McDougall, is a highly compound emotion: it is 'the religious emotion *par excellence*; few mere human powers are capable of exciting reverence, this blend of wonder, fear, gratitude, and negative self-feeling'.¹

So the *pietas*² of reverence, the *eusebeia*,³ is close akin to *pietas* in the secondary sense of Godliness. The man who reverences God in all things, and fears to thwart his will, is also the man who sees God in all things and in all the happenings of life. He is the godly man, whose whole existence is dependent on God, whose every act is shaped according to the divine purpose, whose work itself is an increasing prayer, and worship his happiest recreation.

¹ William McDougall, *An Introduction to Social Psychology*, 1915, p. 132.

² *Pietas*, 'conduct conformable with duty, in particular the performance of duty to gods, Gr. εὐσέβεια'; also 'piety, religiousness'.

³ Εὐσέβεια, 'reverence'; especially reverential love and behaviour towards the gods, Lat. *pietas*. But there is a slight difference, characteristic of the two races, between reverential behaviour and the performance of duty.

Such Godliness, though rooted in the heart, is by no means unconnected with the mind, and depends for its activity upon a very firm strength of will.

The remaining five gifts all originate in the reason, except the fifth, *Might* or Power, which lies in the will. It is closely connected with the mental gift of *Counsel*—βουλή καὶ ἰσχύς—since ill-directed force is worse than useless. Just now we call it Bolshevism—power that proceeds from unchristianized wills. In the individual, obstinacy is the defence of weak men, and is but the *simulacrum* of triumphant strength of will. And as Might is not the headlong dashing into obstacles, or the ferocious determination to have one's own way, so it is not mere fortitude either—it is more than the power of patient resistance, and to render it only as fortitude under adversity is to rob it of its highest quality. To weigh and then to act, to balance with perfect judgement and then to perform with resistless energy and courage—that is Counsel and Might. It is the quality of the great ruler, the great general, and also of the perfect subordinate, in peace or war. We all must, during the years of struggle for freedom, have imagined sometimes the horrible difficulty of our marshals, admirals, presidents, and prime ministers, the agonizing process of making some irrevocable decision; and, as we watched the gradual unfolding of the plans of Marshal Foch, we must have realized the quality of real power,

how courage is needed for right counsel, not less than for right action, how the highest form of power is after all intellectual as well as moral, and how inseparable in all right undertaking are Counsel and Might. It is really the same with every activity of life, with the decisions that put us on our way, with every direction we pursue, with every result we accomplish.

There remain the three related gifts, which we often think of simply as wisdom, but which are analysed for us as Wisdom, Understanding, and Knowledge. Many people must have asked why so much of the six divisions is devoted to the intellect, and whether after all they are not but different words for the same thing, or at most different aspects of the same quality. And I think that religious teachers have been apt to fall into vagueness when they expounded these three gifts.

They are really entirely distinct, and have nothing in common but their intellectual nature.

The Jews were not a metaphysical race, and the prophets spoke by intuition rather than by ratiocination; the genius of Christendom has also been intuitive, like all genius. But intuition is nothing unless it corresponds with what *is*; and this is what philosophy can explain to us. Philosophy tells us that there are three human desires, three things that can each be rightly sought only for its own sake—Goodness, Beauty, and Truth; and

thus that there are three spiritual activities, and three only—the Moral, the Aesthetic, and the Intellectual activity.¹ If then these three mental Gifts of the Spirit have a true and definite meaning, they ought to correspond with the three absolute values of the human spirit. This is the philosophy of the spirit ; and theology would add that since men desire these three spiritual qualities and no other, intuitively, it must be because they are the nature of God ; and that the desire for them is in man, because he is himself made in the image of God. And therein, we may conjecture, lies an explanation of those three personal manifestations of God, which we call the Holy Trinity—Beauty in the Creator who is power, and is the artist of the world, Truth in the Word who is the wisdom of the Father, and Goodness in the Spirit who is the will, and because the will is divine is the will to Good. There are not three Gods in orthodox theology ; but God is one, and is at one and the same time Power or Cause (the Father), Wisdom (the Son), and Will (the Holy Ghost).² In scholastic theology the Holy Spirit or Will was thought of especially in terms of Love ;³ but at the same time the Power of the Spirit

¹ This has been most lucidly set forth by Mr. A. Clutton-Brock in *The Ultimate Belief*, London, 1916.

² H. Rashdall, *Philosophy of Religion*, London, 1914, p. 183.

³ According to S. Augustine the love of the Father to the Son is the Holy Spirit. S. Thomas Aquinas speaks of

was, as we have seen, conceived as mainly intellectual. The reason for this is because the Holy Spirit brings the gift of Christ, and is his Spirit; ¹ 'he shall bear witness of me' and 'he shall take of mine and shall declare it unto you'.² In this way also Christianity gives a new meaning to the words of Isaiah.

Wisdom then, *Σοφία*, *Sapientia*, I would suggest, is the moral aspect of the mind, akin to the holy and exalted personifications in the Wisdom books of the later Hebrew scriptures. We always instinctively associate goodness with the word. 'He is so wise' could not be well said of an intellectual rascal. Wisdom, then, is the power of appreciating Goodness.

Understanding in the Septuagint is *Σύνεσις*, 'comprehension, understanding, judgement, per-

the Third Person as Will and, since the Will of God is always a loving will, therefore as Love, '*duae processiones : una per modum intellectus, quae est processio Verbi ; alia per modum voluntatis, quae est processio Amoris*' (*Summa Theologica*, Pars I, Q. xxxvii, Art. 1). The *tres personae* are *tres proprietates*, 'three essential and eternally distinct attributes,' as Dr. Rashdall paraphrases it—three subsistences (*Summa*, *ibid.* xxix. 2)—Power, Wisdom, and Will; just as there are three elements in human personality, since all personality must be power having both reason and will.

¹ So S. Paul: 'The Spirit of God,' 1 Cor. 2¹¹; 'The Spirit of Christ,' Rom. 8⁹; 'The Spirit of Jesus Christ,' Phil. 1¹⁹; 'The Spirit of God's Son,' Gal. 4⁶.

² John 15²⁶, 16¹⁵.

ception,' or according to Delitzsch, 'the power of recognizing the distinction of things in their appearance, διὰκρισις.' We generally talk as if there were only one activity of the spirit, the moral, and as if the aesthetic and intellectual activities were not spiritual at all—especially the aesthetic; and it was against this fallacy that Keats struggled as the prophet of beauty, of 'feeling and perception', and for 'intuition as against intellect', as we can read in Sir Sidney Colvin's *Life*. Consequently we have no word, except the utterly unworthy metaphor of *taste*, to describe the aesthetic faculty—the faculty, as the word means, of 'perceiving'. Let us call it *understanding*—we could have no better word—this power of vision, of comprehension, which makes poetry real to us, which makes pictures something more than paint, and music something more than noise, which is the secret of all the arts. God has cast his beauty over all the face of nature; and yet we have no word to describe our reception of that manifestation. Let us include it in the second gift. Understanding is the power of appreciating Beauty.

Knowledge, Γνωσις, *Scientia*, needs no comment. To class it with reverence as the knowledge of God would make no ultimate difference to its meaning; for to know God is to know truth. The scientist, as well as the artist and the saint, owes his gift to the Spirit of God. All truth is sacred and only falsehood is secular. The obscurantist divine is

an adversary of the Holy Ghost, and the open-minded scholar a servant of the Holy Ghost. Knowledge is the power of appreciating Truth.

But the saint, the artist, the scholar, like the statesman or the general, represent only the highest examples of common human activity. The gifts are given to every man in his degree, and the Holy Spirit is in each one of us. Each of us has some desire for truth, for goodness, for beauty, and some appreciation of them, some instinct that they are the more excellent things which cannot be explained—because they are themselves the explanation. Each of us in some degree has counsel, and in some measure puts forth power. Each of us is inspired.

Wisdom, understanding, and knowledge are our life, and the Spirit comes to give it us more abundantly. Counsel and might are the way in which we use this life, and godliness is the purpose for which we use it.

Are we saved? Yes, but the test is, Are we sensible? For the Holy Ghost is the Spirit of truth, and comes to guide us into all truth. He is come, not to make a few men infallible, but to make many wise.

III

THE TALENTS OF THE SPIRIT

THAT the Six Gifts which we last considered were regarded as the normal dower of the ordinary Christian, is made certain by the remarkable fact that S. Paul describes nine other gifts as the special and extraordinary energizing of God's Spirit among certain exceptional individuals. The *Nature of the Spirit* in ordinary life may be summed up in the five names given him in different parts of the New Testament—The Spirit of Truth, of Wisdom, of Grace, the Spirit of Life, and Sonship, the last two being emphasized in the eighth chapter of the Epistle to the Romans to show that he is the Spirit of Liberty.¹ Indeed, in another epistle S. Paul says that where the Spirit of the Lord is, there is Liberty.² We may summarize them in a little table :

The Spirit of God is the Spirit of	
Truth	Life
Wisdom	Sonship
Grace	Liberty
Love	

S. Paul certainly thought that the ordinary Christian is inspired, and that his whole life is the expression of the Spirit's activities because

¹ Truth, John 14¹⁷, 15²⁶, 16¹³; Wisdom, Acts 6³, 10; Grace, Heb. 10²⁹; Life and Sonship, Rom. 8², 15.

² 2 Cor. 3¹⁷.

the Spirit dwells in him.¹ But he also thought that some people had an exalted degree of inspiration.

We may pass over with little more than a bare mention those *Seven Gifts of Service* (as we may call them) which are mentioned in the Epistle to the Romans²: Prophecy, Administration ('ministry', or 'deaconship'), Teaching, Exhorting, Giving, Ruling (superintending), Succouring the afflicted ('showing mercy')—summed up, perhaps, in the next sentence as Charity ('love'). We must content ourselves also with the bare enumeration of what we may call the *Nine Gifts of Office*, which are mentioned in the chapter we are now coming to:³ Apostles, Prophets, Teachers, Powers, Gifts of Healing, Helps ('ability to render loving service'), Governments ('wise counsels', 'powers of organization'), different kinds of Tongues, and their Interpretation.⁴ It is interesting to place side by side with these the sevenfold list of special endowments set out by Justin Martyr some hundred years later, which are a curious mixture of the Gifts of Office and the ordinary Gifts of the Spirit—Understanding, Counsel, Might, Healing, Foreknowledge, Teaching, the Fear of God.⁵

Now these Gifts of Service and Office are clearly

¹ See, for instance, Rom. 5⁵, 8⁴⁻¹⁷; 1 Cor. 12³; Gal. 3², 5¹⁴; 5⁵, 16-25. ² Rom. 12⁷. ³ 1 Cor. 12²⁸. ⁴ Ibid. 30.

⁵ *Trypho*, sect. 39. The substitution of Foreknowledge (*πρόγνωσις*) for Knowledge is specially curious. (Most scholars would agree to the date c. 55 for the Epistles to the Corinthians, and c. 155 for S. Justin's Dialogue.)

not universal, but are qualities of special excellence possessed by different people. They are secondary, however, to the greatest class of all, the Nine Talents of the Spirit¹, to which they form on the whole a fringe of useful and benevolent activities, though identical with them at one point in the case of the Gifts of Service, and at four in that of the Gifts of Office.

Let us then place the Nine Talents, as they were noted in the Church of Corinth, in the order given by S. Paul,² side by side with the other lists at the points where these wholly or partly coincide :

THE NINE TALENTS.	GIFTS OF SERVICE.	GIFTS OF OFFICE.	JUSTIN'S GIFTS.
1. Wisdom	Administration	Governments	Counsel
2. Knowledge	Teaching	Teachers	Teaching
3. Faith			
4. <i>Healing</i>		<i>Healing</i>	<i>Healing</i>
5. <i>Powers</i>		<i>Powers</i>	(<i>Might</i>)
6. <i>Prophecy</i>	<i>Prophecy</i>	<i>Prophets</i>	
7. Discerning of Spirits			
8. <i>Tongues</i>		<i>Tongues</i>	
9. <i>Interpretation</i> <i>of Tongues</i>		<i>Interpretation</i>	
	Exhorting	Apostles	Understanding
	Giving	Helps	Foreknowledge
	Superintending		Reverence
	Succouring		
	[Charity]		

It is certain that all S. Paul's three lists refer to

¹ I have ventured to call them 'talents'. The word *χάρισμα*, i. e. manifestation of grace (*χάρις*), well rendered by Dr. Armitage Robinson 'grace-gift' (H. B. Swete, *Essays on the Early History of the Church Ministry*, 1918, p. 73) was not confined by S. Paul to these special nine gifts.

² 1 Cor. 12⁸⁻¹⁰.

special, and the 'Talents' list to extraordinary qualities ; wisdom, knowledge, and faith, therefore, mean wisdom, knowledge, and faith far above the ordinary degree : they do not occur in the secondary lists, but are represented by powers of administration and by the humbler (though none too common) gift of teaching. Healing and Powers and Tongues are apparently more common, since they occur also in the Gifts of Office, and healing is reinforced in the next century, as teaching is also, by S. Justin. Prophecy is the commonest of all, being mentioned in all S. Paul's lists, while the discerning of spirits occurs only among the Talents.

That is the first characteristic of all the special gifts. They are above the capacity of the ordinary Christian, though in varying degree. The second is that they are of social utility, 'to profit withal', as is made quite clear by S. Paul.¹ A Simeon Stylites may owe his ability to live on the top of a pillar to some special gift of the spirit, and so may any other ascetic ; but, like the asceticisms of India, such acts are individualistic—they are not directly for the benefit of the Church ; and therefore they are neither Gifts of Service, nor Gifts of Office, nor are they Talents of the Spirit in the meaning of S. Paul, who by thus moralizing these phenomena saves them from being merely 'miraculous' or wonder-provoking. He indeed only mentions them

¹ 1 Cor. 12⁷, 14²⁻³³ ; Rom. 12⁶⁻¹⁴.

as it were incidentally (since they were very familiar to his hearers) in connexion with that fraternal spirit which is the main subject of his discourse in both letters. The Seven Gifts of Service are mentioned in the Epistle to the Romans so that men may acquire community of spirit, may desire to serve rather than to shine :¹ the Nine Gifts of Office and the Nine Talents are mentioned in order to prevent the vice of rivalry in the exercise of these 'grace-gifts' ; for, he says, if one member is honoured, all the members are honoured with it, and all the members of the body, being many, are one body. The whole passage in the First Epistle to the Corinthians is in fact devoted to the great social thesis of the body and its members, and culminates in the panegyric on Charity.

You will notice also that the power of writing infallible books is not included in any of the gifts or works of inspiration, nor is the power of issuing infallible bulls. We need not then be worried because the First Gospel is less accurate than S. Mark, or because S. Luke sometimes accepted accounts of events at which he was not present, which had

¹ Bishop Gore, *St. Paul's Epistle to the Romans*, II, 112. 'We linger lovingly, wistfully,' he says, 'on the picture of the corporate life of a Christian community. Has it vanished from the earth, this real fraternal living . . . ?' and he goes on to point out what a 'really fraternal, self-governing, and mutually co-operative community the Mediaeval English parish was.'

become a little vague with the lapse of years, as seems to have been the case with the tradition of Pentecost itself. There is an inveterate human craving for inerrant guidance ; but such guidance is not in God's plan for the world, since all is life and growth ; and knowledge must grow like the rest. God helps us through our fellow men : he speaks by the prophets, but he does not speak into gramophones. Some men are inspired ; and their inspiration includes wisdom and knowledge as well as faith and prophecy, but it does not include the power of never making a mistake.

As for the classification of the Talents, I do not suppose that S. Paul foresaw the ingenious activities of hermeneutics. Even apostolic vision could hardly have imagined what the exegete would accomplish through the centuries of his sermons and commentaries ; and certainly no amount of apostolic inspiration could have guarded itself against that terrible ingenuity. S. Paul, happily for his peace of mind, did not know that he was destined to be infallible, and to provide proof-texts for the theology of nearly two thousand years. He wrote, like other men, though with a greater sense of responsibility and authority, for the people to whom he sent his letters ; and he sometimes dashed passages off in a great fervour of passion. It would, therefore, be justifiable to classify the list of his gifts in an order different from that in which

he set them down. None the less, the Talents probably presented themselves to his mind in a logical sequence ; nor do I think that we shall err in classifying them as they stand.

There seem to be three *Mental* gifts, and six which we should now call *Psychic* ; and the list seems to move gradually away from the more ordinary and constant of these special gifts to the three last, which we may class as *supernormal*. Thus, keeping to the original order :

MENTAL.	PSYCHIC.
<i>Normal.</i>	<i>Supernormal.</i>
Special Wisdom	Discerning of Spirits
Special Knowledge	Glossolaly (' Tongues ')
Special Faith	Interpretation of Tongues

We need not dwell again on *the word of Wisdom* and of *Knowledge*. It is only necessary to repeat that the whole context shows a more than usual endowment of these qualities to be meant. The stress, moreover, is laid, not on the possession but the utterance of Wisdom and Knowledge—' the word of wisdom ', ' the word of knowledge '. It is one thing to possess these qualities, but another to use them, and to use them in the service of the community. The same is true of *Faith* : it is surely mistaken of some commentators to maintain that S. Paul only means the ' faith, so as to remove mountains ' of the great passage on Charity in the next chapter, since the words there are obviously rhetorical ; and the writer no more means thus to

characterize this faith, than he means to say that the gift of Tongues was always that 'of men and of angels'. Faith is the receptive organ of the human spirit; it is to the spirit what eyes and ears, and other organs of sense, are to the body; it sees, hears, tastes, and touches the invisible things. All religious people have this in some degree—no one can be entirely without it; but the charism of faith is to possess the receptive power in a special degree.

We next come to the Normal Psychic Gifts.

Gifts of Healing were extremely common, not only in S. Paul's time, but, as is illustrated in Justin Martyr's list, in the next century also, and indeed throughout Christian history, down to our own day, as I have shown elsewhere. It is the power of curing diseases of the body through the spiritual agency of the mind. Common as it is, we may class it among the psychic gifts, using the word 'psychic' in its modern signification, 'pertaining to the class of extraordinary and obscure phenomena not ordinarily treated of by psychologists.'

The next, *Powers*, 'works of powers,'¹ has been obscured by the persistent determination of translators, and of commentators and theologians also, to use the question-begging word 'miracles' instead of the simple terms used in the New Testament—'powers', or 'signs', or 'works', or 'mighty works', or 'wonders'. Even the Revised Version

¹ ἐνεργήματα δυνάμεων.

gives us here the word 'powers' only in the margin. Now 'powers' never means in the New Testament a work not brought about by natural agency, which is the meaning of a miracle: the word is sometimes used vaguely, but generally of faith-healing or the casting out of daemons;¹ indeed, in no case does it in the New Testament *necessarily* connote more than this. But occurring, as it does, in S. Paul's list, between healing and prophecy, the word must mean more than mere healing. It may therefore be meant to include exorcism and such-like powers of quelling psychic disturbance; or—more probably, one would think—it includes a wider exercise of spiritual mastery. As for exorcism, we are only at the beginning of our knowledge: dual personality is an established fact; 'possession' we do not hear much about in Christian countries, but most people who have lived close to life in Asia or Africa are full of queer stories, some of which have been carefully recorded. If, as seems probable,

¹ Δυνάμεις, in the sense of 'miracles', occurs in the New Testament as follows: In Mark 6², ¹⁴ healing; 9³⁹ exorcism; Matt. 7²² classed with prophecy and exorcism; 11²⁰ again vaguely used (of Chorazin and Bethsaida) as in the parallel Luke 10¹³. In Luke 19³⁷ the crowd on Palm Sunday praise God for the 'powers' they had seen. In Acts 2²² S. Peter speaks of the 'powers and wonders and signs' of Jesus; in Acts 8⁷ Philip heals and exorcises, and this is referred to in verse 13 as 'signs and great powers'; and in Acts 19¹¹ the faith-healing by contact with handkerchiefs, &c., is referred to as 'special powers'.

the evil spirit is merely a fraction of the sufferer himself, it still remains a very evil fraction, which needs removal. Many such cases have been cured by hypnotism ; and very likely the genuine exorcist was a hypnotizer. Such exorcisms as we find in unreformed service books sometimes excite our repulsion and contempt, especially those of the Eastern Churches ; but there may be something more rational behind the notions that water or salt are inhabited by evil spirits.

' Powers ' in general are certainly found in the biographies of many famous persons ; exaggerated in ancient times, they have been shirked in modern, but they occur not least in the best attested biographies—down to the present year. There is, indeed, a much larger mass of carefully verified contemporary evidence of such faculties as second sight than is still generally realized. Of historic examples perhaps the most famous is Joan of Arc : there are few events in the past for which there is such thorough evidence—much of it in the careful records of a hostile board of judges—as her visions, her premonitions, her second sight ; but, after all, these are really less remarkable exhibitions of ' supernatural powers ' than the miracle of her achievement. Her life, from the beginning of her ministry to the end, was one beyond the powers not only of a peasant girl but of the ablest princes, and justifies her claim to be the agent of intelligences

outside herself. She is famous, because she happened to turn the tide of history ; but many others had, and have, that charism of the ' workings of powers '.

But, it may be asked, are not such Powers clearly supernormal? If then S. Paul's list forms an ascending scale, why are they not put last of all, instead of between healing and prophecy? I think the answer is that Powers are very common, and in their common form are not far removed from ordinary shrewdness and insight. We have all known people whose gifts of penetration are what we call ' uncanny ' ; it is not easy, for instance, to deceive a saint. Of this we have ample historic evidence : the power of divining people's thoughts was, for instance, almost constant in the lives—exceptionally well attested—of S. Catharine of Siena and S. Teresa.

The Powers in the Church of Corinth consisted, we may then suppose, partly in exorcism and partly in the extension of human faculties beyond the capacity of mere mental quickness or ability. Such psychic power S. Paul evidently regarded as part of his own ordinary life.

Prophecy is the third of the Normal Psychic Gifts, each of which is reinforced by inclusion also in the Gifts of Office. It does not of course mean foreknowledge, except in so far as intuition into the present may guide a man's natural forecast of the future ; nor does it mean preaching—or, shall we

say? the habit of delivering sermons. It means rather the power of public speaking which is dependent on the inspiration of the moment—if one may use in a very definite sense a phrase which is generally misused; a form of inspired or, in the old Quaker sense, ‘enthusiastic’ preaching, which is the result of internal revelation rather than of the deliberate wisdom and acquired knowledge that head S. Paul’s list. ‘God takes away the minds of poets, and uses them as his ministers,’ said Plato;¹ and most poets know the experience—sometimes in an extreme form, as when Coleridge *dreamt* ‘Kubla Khan’; some orators also have it in speaking. It is a common experience also among those who ‘wait upon the Spirit’: and the extraordinary wisdom and foresight of the Quakers—the modernity of men and women like the Emancipators and Elizabeth Fry, who were generations ahead of their time—were due to the spirit of prophecy which came to them in the silence. This intuition was the experience also of the Jewish prophets, whose testimony is well summarized by Dr. Sanday:

‘Scattered all through the prophetic writings are expressions which speak of some strong and irresistible impulse coming down upon the prophet, determining his attitude to the events of his time, constraining his utterance, making his words the vehicle of a higher meaning than their own. . . . The personality of the prophet sinks entirely into

¹ Plato, *Ion*, 534. Jowett’s trans., i, p. 238.

the background ; he feels himself for the time being the mouthpiece of the Almighty.'¹

And it was from one of these prophets that our Lord took the words of his first public utterance,²

'The Spirit of the Lord is upon me,
Because he has anointed me to proclaim good news
to the poor.'

But not all inspiration was supposed to be the work of God, as we shall now see.

In the group of six *Psychic* Charismata, we arrive then at the last three, which we are calling *Super-normal*, to distinguish them from Healing, Powers, and Prophecy.

The first of these is the *Discerning of Spirits*, or 'discriminating between spirits'.³ Commentators in the past have generally shirked this also, and have interpreted it as meaning 'to discern between distributions of the Holy Spirit'. But this has no meaning, since, if all manifestations came from the Spirit of God, there would be no cause to sift them. S. Paul also says quite distinctly, not the Spirit, but 'spirits' in the plural ; and I think that unbiassed scholars to-day would agree with Schmiedel⁴ that the apostle meant just what he said. Most people are still at the present day strongly prejudiced

¹ *The Oracles of God*, 1891, pp. 54, 55.

² Is. 61¹⁻² ; Luke 4¹⁸⁻¹⁹.

³ διακρίσεις πνευμάτων. Weymouth translates this, unfairly enough, by 'discriminating between prophetic utterances'.

⁴ Paul W. Schmiedel, *Enc. Bib.* iv. 4773.

against spiritualism ; but there was a particular kind of spiritualism in the Apostolic Church which we have honestly to face.

Christians at that time believed in the existence of spirits, personal and very active, 'angels' they might be, or 'daemons', good, bad, or neutral. It is curious that, side by side with the horror of spiritualism, largely fostered by the Roman Church, which had dogmatized so freely about the next world as to have the strongest reasons for discouraging investigation of it—side by side with this has continued the belief in spirits, under the name of angels. Christian people forget that angels are spirits, because art has so long materialized them with armour and vestments, and with wings constructed in defiance of the laws both of flight and of anatomy. Now, angels must be spirits ; and a guardian angel would really be, not like the beautifully draped lady of nineteenth-century art, but much more like the daemon, the *δαίμωνιον*, of Socrates, which, although according to Xenophon and Plato it was neither a divinity nor a genius, appeared to the philosopher as a warning voice, which he heard frequently with his outward ear, and never disobeyed. The whole matter has not been adequately dealt with by theologians, because their methods are still so predominantly scholastic, and at the very mention of an angel or a daemon, they fly to the rummaging of Hebrew texts. Such research into ancient

demonologies can add little or nothing to our knowledge ; but modern psychology and psychic research have already helped us a great deal. Whereas primitive races have peopled their world with horror, and have believed mostly in cruel gods and malevolent spirits, we are coming not only to believe in the complete love of God, but also, it may be, to disbelieve in the existence of wicked spirits, or of anything naughtier perhaps than a *poltergeist*. 'There may be often cause for perplexity,' wrote Frederic Myers,¹ 'but I have never seen cause for fear' ; after persistent investigation, he, and many others, came to the conclusion that temporary control of the organism by a widely divergent fragment of the personality is the formula to which we can reduce probably the great majority of cases of supposed spirit-possession. But he at least thought, and an increasing number of cautious investigators think with him, that there may be, and are, some cases of possession by spirits, though only the spirits of those who once were men like ourselves. Evidence has indeed accumulated, sufficiently strong to convince many hard-headed and sceptical inquirers, of such departed spirits speaking through the medium of living persons. We are not in a position to dogmatize ; and here we have only to note the existence of the phenomenon of possession, without trying to explain it.

¹ *Human Personality*, 1903, ii. 200, 201.

The strange phenomena observed in non-Christian countries may be attributed to some form of dual personality or telepathy: it is at least remarkable that the New Testament contains so much evidence of possession, also among non-Christians, and that the power of Christ is always represented as destroying it; and it would be unhistorical to shut our eyes to incidents like these, which were certainly not invented. As for credibility, they are less strange than some modern cases of complex personality such as the authenticated one of Sally Beauchamp¹—a case so extraordinary that some of its most careful observers have been compelled to the hypothesis of possession.

Christian belief, both Protestant and Catholic, accepts the existence of certain good spirits who are called angels. This belief, together with that in evil spirits, was shared by the whole ancient world, including the Christians of the first century. The influence of the spirits of the departed had, however, occupied men's minds very little, if at all; because the belief in human immortality had been of a hazy nature. But with the growth of that belief through Christianity, the spirit world came to be associated more and more with the departed, and the cultus of the saints very naturally grew up. The Christian Church had an entirely different

¹ Abridged in F. W. H. Myers, *Human Personality*, 1903, i. 341-52.

orientation in this regard : the next world was very definitely conceived, belief in the immortality of the soul was intense ; and Christians had the word of the Master that, going to the next world, he would still be with them, and would teach and strengthen them through his Spirit.

It is, therefore, not to be wondered at that Christians not only believed angelic or other spirits to speak into their hearts—that is, into the undermind or subliminal consciousness ; but that the Church soon came to believe also that the heavenly visitants were often the spirits of departed and canonized saints, who appeared and spoke to the senses of the conscious mind, as in the case of Joan of Arc, and of countless other persons who saw visions. Very likely they were right too : if the souls of the dead are immortal and dwell in another plane, the strange thing would be—not that we should have glimpses of them now and then—but that they should never show any sign of their existence, that the veil, as we say, should never be lifted ; since this ‘ veil ’ is probably only a defect of our present rather gross existence, and the object of religious people is, in Browning’s words, ‘ to wear the thickness thin, and let men see ’. Thus very curiously there have gone side by side the belief in communication with departed saints and the horror of communication with departed Christians in general. This aversion has been strengthened by

much Roman Catholic teaching about such communication being the work of evil spirits ; but for that there is rather less to be said than for the old-fashioned Christmas ghost-story. The difference between the mediaeval visionaries and modern religious-minded spiritualists is partly one of method ; but fundamentally it is that while both practised the communion of saints, the former meant by a saint one who had been canonized by the Church, and the latter use the word in the Pauline sense to include their relations and friends.

After this digression, which our still prevalent rabbinism has rendered necessary, we are able to suggest that S. John meant just what he said when he wrote :¹ ‘ Beloved, believe not every spirit, but prove the spirits, whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : every spirit which confesseth that Jesus Christ is come in the flesh is of God.’ Some prophets, that is to say, refused to recognize the real humanity of Christ : they were inspired by spirits who were at best ignorant ; other prophets could be judged by their doctrine to teach rightly, and these were the mouth-pieces of spirits that were ‘ of God ’, and thus the true prophets (and presumably their familiar spirits also) had the Spirit of God.

S. Paul also meant what he said when he besought

¹ 1 John 4¹⁻³.

the Church of Thessalonica not to be shaken or troubled, 'either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present.'¹ Nor did he mean 'spiritual gifts', as both the Revised and Authorized Versions mistranslate him; but he meant what he said when he wrote a little further on in this same letter to the Church of Corinth:² 'So also ye, since ye are zealous of the spirits, seek that ye may abound unto the edifying of the Church.' He probably also meant in the same personal sense the words two verses further on: 'For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.'

The Discerning of Spirits is then placed after Prophecy, both in this List of the Talents, and when he says, 'Let the prophets speak by two or three, and let the others discern,'³ because S. Paul believed with S. John that discarnate spirits spoke by the prophets. For us to-day the significance of this *charisma* lies in the fact that so far from discouraging any form of spiritualist investigation, as modern preachers usually do, he counts it among the special gifts of the Holy Ghost.

The greatest achievements of the nineteenth century lay in the field of physical discovery; and

¹ 2 Thess. 2².

² 1 Cor. 14¹² ζηλωταί ἐστε πνευμάτων. Weymouth also translates this quite wrongly, 'ambitious for spiritual gifts.'

³ 1 Cor. 14²⁹. Cf. 1 Thess. 5²¹.

the Church nearly destroyed herself among intelligent people by her opposition to science in the interest of Moses. The twentieth century bids fair to be the age of psychical discovery; and yet many are anxious that the Church should once again throw herself in opposition to the new knowledge which is coming in—a science which shows promise already of working an even greater and better revolution in thought than that of Darwin. S. Paul's advice, and that of S. John, to test the spirits and to discriminate, would, I conclude, be best followed to-day by our becoming active members of the Society for Psychical Research.¹

The next in the list is 'Kinds of Tongues' which is perhaps best called by the distinctive name of *Glossolaly*. This was a psychic manifestation, quite common and familiar among the ancients. It died out rapidly in the Early Church; but it has appeared since in movements of great spiritual vigour, such as that of the Friars in the thirteenth century, the Jansenists at one period, the early Quakers, the persecuted Protestants of the Cevennes, the converts of Wesley and Whitfield, and the Irvingites, among which last it was perhaps artificially stimulated by the study of this Epistle. S. Paul spoke

¹ Those who wish to give that serious study to psychical research which has hitherto been so little given in the Churches could not do better than begin by reading Professor Bergson's address to the Society.

with tongues 'more than you all'; but none the less the practice seems to have somewhat worried him because of its disorderly consequences, and on the whole he discouraged it, and himself preferred to speak five words with his understanding rather than ten thousand in a tongue.¹ The theory was that the mind slept while God played over a man 'like a lyre'—so at least Montanus described it at the end of the next century, when it seemed only to survive in his sect. The conscious mind of the speaker was certainly asleep; his words were unintelligible, but not meaningless—like the sounds of a musical instrument—though there were some in whom the trumpet gave an uncertain sound²); when the speaker recovered consciousness, his memory was a blank, yet sometimes he could interpret for himself.³

Glossolaly was evidently much sought after among the Christians of Corinth. It was of less social value than the other Talents of the Spirit, since it could not be shared in the same way; and, as the first enthusiasm died down, it may have become tiresome. None the less, it must have been popular with the congregation at first, and it may well have been impressive. We need not imagine it to have consisted in mere ugly gabble: even baby-talk is pretty and full of meaning, and glossolaly we may suppose to have included not only cries and

¹ 1 Cor. 14⁴⁻³⁷, esp. verses 18-19.

² 1 Cor. 14⁷⁻⁹.

³ Ibid., verse 13.

laughter, sounds and syllables, but also of disconnected words, and new words, and perhaps short sentences, the whole delivered with rapt expression, and lofty gesture, and given significance by dramatic action and tone. It was evidently regarded as like prophecy, in that the speaker was the mouth-piece of God or of lesser spiritual personalities, but unlike prophecy in its not being immediately intelligible. A rare psychic phenomenon at the present day, glossolaly would seem to be a natural accompaniment of periods of intense religious excitement.

The Interpretation of Tongues, the last of the Talents, shows that glossolaly was not without some coherence and meaning, and like music could be interpreted by the initiate. Some had the power of interpretation : and S. Paul is against the exercise of glossolaly at all, except when it can be put to good use for edification by the presence of an interpreter ; since otherwise it has no social value, and therefore does not come into the category of these charismata at all. ' But if there be no interpreter, let him keep silence in the church ; and let him speak to himself and to God.'¹ The need of an interpreter had been mentioned long before by Plato, when in the *Timaeus* he says that the *mantis* ' cannot judge of the visions which he sees or the words which he utters ', and ' for this reason it is customary to

¹ 1 Cor. 14²⁸.

appoint diviners or interpreters as discerners of the oracles of the gods'.¹

We cannot imagine what going to church was like in the first century unless we try to realize that the Sunday service was not the Eucharist alone, but the Eucharist preceded by a fraternal love-feast, the *Agapè* or Lord's Supper, and followed by an amazing 'Liturgy of the Spirit'. There were in fact three services. The last is thus described by Mgr. Duchesne. These spiritual exercises, he says, held a very large place in the Christian service, as it is shown to us in the most ancient documents :

'After the Eucharist, inspired persons begin to speak and manifest before the assembly the presence of the Spirit that animates them. The prophets, the ecstasies, the glossolalists, the interpreters, the faith-healers (*médecins surnaturels*) now take possession of the attention of the faithful. There is a liturgy, as it were, of the Holy Spirit (*il y a comme une liturgie du Saint-Esprit*) after the liturgy of the Christ, a real liturgy, with a real presence and a communion. The inspiration can be felt : it vibrates the organs of certain privileged ones among the faithful ; but all the congregation is moved, edified, and even more or less ravished and transported in the divine spheres of the Paraclete.'²

Modern writers generally dwell on the difference between what they call the 'miraculous' and the

¹ *Timaeus*, 72. Jowett's trans., ii, p. 565.

² L. Duchesne, *Origines du culte chrétien*, 5^{me} éd., 1909, p. 34.

'moral' gifts among these charismata, and point out that the former degenerated whereas the latter have remained of abiding value. This is surely rather unscientific: none of the gifts are miraculous, though some are psychic, and some of these rarer than others; while all the nine are moral in so far as they are well used. Is not the suggestion also rather complacent? We seem to congratulate ourselves that, because we leave almost dormant the great boon of mental healing, and because our tame lives show hardly any signs of psychic power, and because our plethora of Sunday sermons is fatal to the very spirit of prophecy, therefore we have made some indefinable growth in moral excellence since the time of S. Paul. He shared these gifts and believed in them, and found value even in the last three, supernormal though they were; and those primitive disciples of his, whom we contemplate from the altitude of our libraries, proved their mettle when the time came. May it not be that God intends specially religious people to have more than normal capacities, that the law of spiritual increment naturally produces psychic results; and that it is no virtue of ours to have sacrificed these capacities to a rather dusty intellectualism which is already sinking into obsolescence? Perhaps S. Paul was right after all. He had excellent opportunities for knowing, and he seems to have had no doubt of the permanent value of any of the charismata

except that of Tongues ; and even this, one would suppose, he expected to increase in value as it came to be more regulated in a maturer and more settled Church.

Perhaps he would be really disappointed, if he looked around to-day (as mayhap he does), and saw what a mature and settled Church is like. Conceivably he might find us a little dull. Certainly he would be surprised at the flatness of our abilities. He might indeed turn to us very gently, and say, ' Concerning spiritual gifts, brethren, I would not have you ignorant.'

Did the psychic gifts, after all, ' degenerate ', any more than the mental ? Are they not all permanent, because all are real ? As the Church grew in numbers and added a larger proportion of tame people to the fold, her enthusiasm was doubtless diluted and spiritual fervour grew less intense ; but is it not probable that the mental talents of special wisdom, understanding, and faith (especially faith) grew weaker also, and that the psychic talents merely followed in the general and inevitable process ? In all the great revivals of history, the enhanced mental powers came back, but the psychic powers came back also. The saints of whom the Church is proudest had both ; and their wisdom is proved by their works. S. Francis changed the face of Mediaeval Europe ; John Wesley changed the heart of Hanoverian England. We are not

changing anything, not even ourselves very much ; we bark at the heels of progress, and leave statesmen, and scientists, and labour leaders, sociologists, poets, novelists, and psychologists, to convert the world and lead it in the ways of peace and goodwill. A Church, half paralysed in the higher centres, is not in a position to look down upon the talents of the great enthusiasts ; nor have the leaden hands of German theologians, or the timid fingers of our own, as yet brought that old garden of the soul into growth and productivity again.

We have not lived dangerously, but academically : almost apart from real science, and blind to the revelations of art, we have trifled with old books, and have focussed our religion to the furbishing of old formulas. At best, we have been purely intellectual ; and for a large part we have not been so much as that, but scholastic, sentimental, and sordid. We complained of nineteenth-century materialism, but it may be we were materialized ourselves, and fought materialism with the weapons of materialism. And now that the world is emerging from this nightmare, it is not because of any achievements of the official Church, but simply because the Spirit will not be bound by the wrappings we have made.

The ' miraculous ' gifts have disappeared ? May it not be that many years of concentration upon material things, and upon the material aspects of

religion, have deadened our spiritual faculties? They are indeed atrophied now; but we can at least record their existence, and look forward to the time when the Church will gird up her loins again, and go forth in the power of the Spirit.

IV

THE FRUITS OF THE SPIRIT

STRENGTH, wisdom, firmness of action, toned by reverence and heightened here and there with the rare colours of enthusiasm—such are the gifts of God's Spirit, as they are recorded in the Church ; and they leave us still with a feeling of dissatisfaction. We seem to see the fathers of the stern republic, wrapped in their togas, striding across the forum to the senate house, their brows knitted in some grim decision—to see glimpses also of ecstatic prophets speaking wildly in their temples and caverns, or riotous bacchanals in social frenzy. Wisdom, knowledge, understanding, counsel, might—are they not all pagan, and the enthusiastic energies pagan too, or worse, savouring of the dim halls of eastern mysteries ? Where are the distinctive Christian virtues ? Where, for instance, are ' mercy, pity, peace, and love ' ?

They are here too, of course. Without them the inspired saint would be stern indeed, a man to be respected rather than beloved. Such a man, it must be admitted, is suggested in Isaiah's first picture of the inspired Deliverer, though the picture is just a little softened later on, when he is described

as a hiding-place from the wind, like the shadow of a great rock in a weary land.¹ There *are* virtues which are distinctively Christian, virtues like charity and meekness, which were undefined, or scorned, or condemned outright by the pagan world ; and we naturally think of Christ mostly for those qualities wherein he differed from Cato. But this has led us to import a tone of softness into the very sound of the word Jesus. In the first thousand years of Christian history the bias must have been the other way, to judge from the Fathers, and from the pictured majesty of basilican apses ; but the hymns of S. Bernard are not the first examples of the melting of severity into sweetness ; if the cultus of S. Mary tended again to harden the features of Christ in the popular mind, nineteenth-century sentimentalism has certainly undone any evil of that kind, while the Catholic tendency has for long been to worship Christ only in the cradle and on the cross. No doubt it will always be difficult for us to remember the two sides at once, as it is to think of strength without sternness and of love without infirmity.

There are virtues distinctively Christian, as there are qualities in the character of our Lord which were lacking in the great men before him ; but the so-called pagan virtues are none the less Christian because they are a necessary part of all lofty natures.

¹ Is. 32².

Christianity agrees with the best ancient thought in the importance attached to the fundamental great qualities ; but it adds something else. It even recognizes through S. Paul the existence of important gifts of enthusiasm ; though these gifts, as we have seen, it prizes only in proportion to their social utility. But it declares further that, in addition to being like Aristides or Marcus Aurelius, a good Christian must also have the grace of an intense and burning charity.

Now we are in constant danger of supposing that love, with its kindred attributes, is something that can be put in the place of the ' pagan ' virtues. To use another question-begging and untrue epithet, we think of it as ' feminine ', in contradistinction to the masculine gifts ; and, regarding the two as mutually exclusive, we have come to think of the feminine quality as peculiarly the gift of the Spirit. A man is accounted religious for being affectionate rather than forcible ; and, in reaction partly against the harshness of Puritanism, we tolerate an inordinate amount of imbecility in our tender little saints, and prefer what is amiable to what is admirable. The favourite images in popular hagiology abroad display their hearts, or carry bouquets ; and the air is heavy with the scent of their lilies. In all this, popular Christianity has drifted behind Muhammedanism, which with all its faults has seldom ceased to be virile.

The truth is that love is the greatest thing in the world, and the pre-eminently Christian virtue, but that love to be the real Christian *agapè* must spring from the strongest possible roots. S. Paul—who first proclaimed charity as greater than all the wonderful talents of the Spirit, greater even than faith or hope, and saw quite clearly that without it he would be nothing—was certain also as to the fundamental importance of wisdom, knowledge, and might ; and he gave us the true view of the whole matter when he told the Galatian Church that love, joy, peace, long-suffering, graciousness, goodness, faithfulness, meekness, self-restraint, are not the roots but the fruits of the Spirit. There is a sense, of course, in which love is at once the first cause and the crowning effect of our spiritual life, because God is love ; but this does not affect our point of view, since all is from Love, and in Love, and to Love.

We have only to think of these *Nine Fruits of the Spirit* to realize that they are of quite a different quality when exhibited by a strong or passionate nature. They can all exist in a kindly weak person, but they are then as different as a crab-apple is from a pippin.

If we compare the Fruits of the Spirit with the Gifts of the Spirit, the Talents, and the Gifts of Office and Service, we find no correspondence except the purely verbal *πίστις*, used here with

a different meaning, 'faithfulness' ¹. But it may be interesting also to compare S. Paul's list with that given some ninety years later in the *Shepherd of Hermas*, where four 'strong maidens, who stand at the corners of the Tower', are described, and eight 'others who stand between them': the four are Faith, Temperance (Self-control), Power, Long-suffering; the eight, Simplicity, Guilelessness, Holiness, Hilarity (*ἰλαρότης*), Truth, Understanding, Concord, Love ²—some corresponding with qualities in our other lists while some are new:

FRUITS OF THE SPIRIT (R.V.)	MAIDENS OF HERMAS.	GIFTS OF THE SPIRIT.	TALENTS OF THE SPIRIT.
Love	<i>Love</i>		
Joy	<i>Hilarity</i>		
Peace			
Long-suffering	<i>Long-suffering</i>		
Kindness	<i>Concord</i>		
Goodness			
Faithfulness			
Meekness			
Temperance	<i>Temperance</i>		
	<i>Truth</i>	Knowledge	Knowledge
	<i>Understanding</i>	Understanding	Wisdom
	<i>Power</i>	Power	Powers
	<i>Faith</i>		Faith
	<i>Simplicity</i>		
	<i>Guilelessness</i>		
	<i>Holiness</i>		

¹ S. Paul's Fruits of the Spirit in Gal. 5²²⁻³ are thus described: ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

² Hermas, who was said to be brother to Pius, who was bishop of Rome c. 148, described his Maidens (*Shepherd of Hermas*, Sim. ix. 15, ed. Kirsopp Lake, p. 259): ἡ μὲν πρώτη

Thus, in the next century, Hermas adds to S. Paul's list the kindred virtues of Simplicity and Guilelessness, which are of singular beauty when combined—as they rarely are—with wisdom and power. We get pictures of such a combination in some of Charles Dickens's finest characters, in Mr. Jarndyce for instance and in the Cheeryble brothers, the last drawn, as Dickens specifically tells us, from life : there is always some simplicity in real greatness, and a certain ἀκακία, a certain 'guilelessness' or 'innocence' was beautifully mingled with the remarkable political dexterity of statesmen who were good as well as great like Gladstone or Lincoln. These two qualities roughly correspond with S. Paul's middle group—patience, benevolence, and beneficence. The other addition of Hermas, 'Holiness', is vague, but inclusive of all in S. Paul's list ; we may, indeed, define Holiness as the possession of the Nine Fruits of the Spirit.

Hermas, it will be noticed, adds some of the strong gifts—truth, understanding, power, as well as faith ; and so, in this fundamental matter, all our primitive authors and sources are at one, including Justin Martyr, who also gives Understanding and Might. Hermas does not, however, include any of the Gifts of Office or of Service, or any of the Πίστις, ἡ δὲ δέυτερα Ἐγκράτεια, ἡ δὲ τρίτη Δύναμις, ἡ δὲ τετάρτη Μακροθυμία· αἱ δὲ ἕτεραι ἀνὰ μέσον τούτων σταθεῖσαι ταῦτα ἔχουσι τὰ ὀνόματα· Ἀπλότης, Ἀκακία, Ἀγνεία, Ἰλαρότης, Ἀλήθεια, Σύνεσις, Ὁμόνοια, Ἀγάπη.

Talents of the Spirit, except Faith, and that not in the intenser sense of the charismata.¹

Unfortunately the words of S. Paul were not well rendered in the Authorized Version, and the Revisers, after their wont, did singularly little to improve matters. The meaning will perhaps be best brought out in a table on the next page. We will give Dr. Moffat the central position, which is well deserved, only venturing on two additional epithets to his 'Good Temper' and 'Generosity', which, excellent as they are, seem to need a little strengthening. Weymouth's renderings suffer, like the Authorized Version, from indistinctness—'Good Faith' is his best. Lightfoot is helpful; though I cannot think that his classification into three general habits of mind, three qualities affecting intercourse with neighbours, and three general principles of a Christian's conduct, quite exhausts the possibilities.

In the rendering of the first three, it will be noticed, all our translators are agreed.

It is interesting to notice how William James, approaching the subject of Saintliness from a psychological point of view, arrives at a definition which closely corresponds with S. Paul's connotation, although he clearly has not noticed the resemblance.

There is, he says,² 'a certain composite photograph of universal saintliness, the same in all religions, of

¹ See p. 61.

² *Varieties of Religious Experience*, 1904, pp. 271-4.

GENERAL CONDITIONS

<i>Greek.</i>	<i>A.V.</i>	<i>R.V.</i>	<i>Moffat.</i>	<i>(Suggested Alternatives.)</i>	<i>Weymouth.</i>	<i>Lightfoot.</i>
Ἀγάπη	—	—	Love		—	—
χαρά	—	—	Joy		—	—
εἰρήνη	—	—	Peace		—	—

SOCIAL QUALITIES

	Long-suffering Gentleness	Kindness	Good Temper Kindliness	or Forbearance	Patience Kindness	Patient endurance Kindly disposition
μακροθυμία	—	—	—			
χρηστότης	—	—	—			
ἀγαθωσύνη	—	—	—			
πίστις	—	—	—			
πραΰτης	—	—	—			

INDIVIDUAL CONSTRAINING QUALITY

	Temperance	Self-Control	Self-restraint	Temperance
ἐγκράτεια	—	—	—	—

which the features can be easily traced. They are these :

‘ 1. A feeling of being in a wider life than that of this world’s selfish little interests ; and a conviction, not merely intellectual, but as it were sensible, of the existence of an Ideal Power. . . . [*Love.*]

‘ 2. A sense of the friendly continuity of the ideal power with our own life, and a willing self-surrender to its control. [*Peace.*]

‘ 3. An immense elation and freedom, as the outlines of the containing selfhood melt down. [*Joy.*]

‘ 4. A shifting of the emotional centre towards loving and harmonious affections, towards “yes, yes”, and away from “no”, where the claims of the non-ego are concerned. [*The five Social Qualities.*]

He adds that these fundamental inner conditions have characteristic practical consequences, viz. (a) Asceticism, (b) Strength of Soul, (c) Purity, and (d) Charity. These all come under the one individual Constraining Quality—*Self-control*, except Charity, which is implicit in the whole of S. Paul’s list, and which he analyses in the most famous of his panegyrics.

That analysis is so well done by James that it leaves comparatively little to be said about the meaning of the harvest of the Spirit.

Love, I take it, does begin with that ‘feeling of being in a wider life’, love both to God and to Man ; and for the rest love cannot be defined—it can only be sung about. The general character of S. Paul’s

list suggests that it is not so much love to God that is here meant, as a state of Charity, springing from love to God, dwelling in it, and extending itself to all living creatures. The heart is melted—and the heart is on fire. The barriers of self are broken down, and we have an absorbing interest in, and an intense affection for, all that is outside self—supremely for God. The emotional aspects of love vary much, but sacrifice is the test of its reality: where a mother will die for her child, a man for his friend, a martyr for his faith, or a boy for his country, there at least is love, since there is death. Love is the nature of God, and his very Being, the explanation of his Person, the cause of creation, the key to all mysteries, and the test of all action. Love is the beginning, and love is the end, the source of all life, and the meaning of life. Love is energy, as love is the supreme personality, but love is before everything a condition; and we can only enter into it by loving our fellow men, for till we love the divine in them we cannot love the God whom we have not seen, but when we dwell in love, we dwell in God.

As for *Joy*, one could almost wish S. Paul had used Hermas's word—'hilarity', so much has common religious usage spoilt the 'immense elation' of real joy: long afterwards, indeed, S. Bernard told his monks to be '*semper hilares, gaudentes in Domino*'. Joy has sometimes come to be a cant term from which the suggestion of cheerfulness has

withdrawn ; and I am afraid that most people associate ' joy ' in religious language with something rather wry-mouthed, or at best with the ecstatic, melancholy smile of the cheap prints. There is also a long tradition of gloom and harshness, which predominated in many religious circles not so long ago, and of which the memory is bitter and hateful in men's minds to-day : what sensible men thought of it can be readily seen in the novelists of the last century—in Butler's *Way of All Flesh*, in Thackeray, and George Eliot, and in some of Dickens's blackest characters—Mrs. Clennam in *Little Dorrit*, Murdstone in *David Copperfield*, or Esther's godmother in *Bleak House*, where the gloom is—as many can remember that it once was—associated with a grim heartlessness and with much positive cruelty. In the home of the Pilgrim Fathers I need not dwell upon this, except to say that the unpopularity of professional religious folk, which still exists, is not without well-remembered justification. Joyousness has not been a special characteristic of the ' black-coated gentry ', nor indeed have the Social Qualities which we shall touch on again in a moment. Now joy carries with it good temper, generosity, and kindness of heart : it also is greater than mere cheerfulness, and includes it ; therefore where we do not find cheerfulness, hilarity, gaiety, we may suspect that joy is absent too. Joy includes them all, being itself the highest ; and it is the source,

Coleridge says, of the poet's and artist's Understanding :

'Joy is the sweet voice, Joy the luminous cloud—
We in ourselves rejoice!
And thence flows all that charms or ear or sight,
All melodies the echoes of that voice,
All colours a suffusion from that light.'

Peace, the sense of friendly continuity between our own life and the Power beyond, has also been lamentably missing among many who professed to have found it. A good Christian is never disturbed or fearful, he does not fret or worry. (Oddly enough, as I wrote the last word a telegram arrived which announced that a registered manuscript had taken six days instead of twelve hours to arrive at the publisher's, thus effectually destroying my plans and breaking up my morning's work.) Well, a Christian must never worry, and the gentle 'Bother!' is just as much out of place on his lips as the other more pronounced and more theological expletive. We owe a great debt to the 'Don't-worry Movement', which has changed the ways of whole sections of people in America, and is spreading beneficently to the more highly-strung citizens of the Old World. This does not mean that we have merely to go through life with a 'higher-thought smile'; but it does mean that much of our unhappiness, and the unhappiness we make around us, is caused by our exaggeration—and our

manufacture—of small troubles and small anxieties : the good Christian does not worry, because he sees things in their right proportion, relating them to the greatness of God and not to his own self. Nor does the inner peace mean that we are to take no thought for the morrow, as the unfortunate translation of the Authorized Version suggests, but only that we are not to be anxious—not to be troubled—about the morrow ; for the Fruits of the Spirit are not cheap substitutes for the Gifts : the man who does not worry must at the same time practise forethought, since underneath the grace of Peace lie the gifts of Counsel and Might. And all this because we have at once to trust in God, and to help him—to be fellow workers with him in whom our whole life is hidden and held. *La sua volontade*, say Dante's angels—and Gladstone thought the saying was the finest line in all literature—*la sua volontade è nostra pace*.

Peace, like love and joy, branches out inevitably in social directions, and so we come to the five *Social Qualities*—Good Temper, Kindliness, Generosity, Fidelity, Gentleness. Of these we need say little : every one understands them and loves them ; and all that is needed is to replace the terms in the Authorized Version—none too exact, and worn down a little by cant usage—with the fresh rendering we have taken from Dr. Moffat.

First the passive quality of *Good Temper*, in the sense of forbearance, ' patient endurance under

injuries inflicted by others.' Next the inert—or at least not necessarily active quality of *Kindliness*, 'a kindly disposition towards one's neighbours'—benignity, or benevolence. Then, in the ascending scale, the active, practical quality—more than mere *Generosity*—'goodness, *Beneficence* as an energetic principle,' rather than the *bonitas* of the Vulgate. These three are stiffened by *Fidelity*—the context showing that by *πίστις* is here meant good faith—that a man's amiability is not the mere result of an easy-going disposition, that he can be depended on to keep his word and be loyal, that he is just as well as generous. 'Trustworthiness, fidelity, honesty,' explains Lightfoot,¹ with a suggestion that the idea of 'trustfulness' is there too—which may well be, since those who win trust are also prone to give it.

The last of the Social Qualities is Gentleness, which seems placed here to show the manner in which the social acts are to be exercised: a man should preach social reform, for instance, or vindicate international honesty, or help his unfortunate neighbour, or organize poor relief, with gentleness. He should show charity even when he is charitable.

A feminine virtue perhaps! Christ had all the feminine virtues as well as the masculine, because he was perfect man; and the saint is like him:

¹ Commentary on the Epistle. The words in quotation marks in this paragraph are from Lightfoot.

so the qualities, which we in a very haphazard and mistaken way are apt to differentiate between the sexes, are blended in the harvest of the Spirit. The Christian character is a marriage of the male and female virtues.

Common, too, to the best women and the best men is the *Constraining Quality*, which governs them all, *Self-control*. I need not remind you of how the meaning of 'temperance' has been narrowed till in popular usage it means only one form of this many-sided virtue.

Such is Holiness, the harvest of the Spirit. If a man is not amiable and cheerful, and good-tempered, and equable and strong, he falls very far short of holiness. Yet the so-called religious world has not on the whole made this kind of impression on the world at large. People are not in the habit of saying, 'I'm sure that man must be a very holy man, because he's so jolly!' There is, and has been for centuries, a widespread impression that religious people are *negative*; rather depressed, very easily shocked, much given to faction and intolerance; combining a somewhat abject profession of self-abasement towards God with a pretension to superiority over their secular fellow man, and a still greater contempt and exclusiveness towards the members of other Churches; showing also a marked tendency to *tabu*, and tending to mark themselves off, sometimes by inhuman asceticism, sometimes by

forbidding to marry, sometimes by the condemnation of wine or of tobacco, or of the drama ; interested almost exclusively in individual salvation, often from the purely selfish point of view, and curiously indifferent to the salvation of the poor and the oppressed from misery and vice—for the desire of social service is only now becoming a characteristic of strictly religious circles, an encouraging sign that religious people are becoming more Christian.

Has not some such impression as this been fairly universal in Christendom ? And has it been without justification ? Public opinion has been just enough in giving religious folk credit for avoiding the grosser sins. Has it not been just here also in its criticism ?

Yet if religious people showed the characteristic fruits of the Spirit, how popular they would be !

The truth is that Christianity is very difficult for us all. ' How very hard it is ', wrote Browning in a burst of simplicity, ' to be a Christian ! ' So far from being an old-fashioned religion, it is so blazingly modern that we have only begun to touch it here and there. We are still the Primitive Church ; we have not even as yet arrived at the simplest system of organization which can hold us all together. We have not yet formed a society ; but are still tearing through history like robber-bands, intent on capture, and firing at one another. The world takes up arms occasionally ; the Church fights all the time.

Still less have we arrived at the practice of the

Christian virtues. The Sermon on the Mount is, as an English bishop once frankly proclaimed, impracticable in Christendom, if not undesirable. Not many years later, the best representative of the dominant German theology, Dr. Harnack, in his famous lectures on Christianity,¹ while definitely asserting that 'the Gospel is a social message, the proclamation of solidarity and brotherliness', denied that it could be incorporated into the laws and ordered customs of nations; because 'Jesus was no social reformer', and forbade 'all direct and formal interference of religion in worldly affairs'. Let us struggle, Harnack says, to get justice for the oppressed, 'but do not let us expect the Gospel to afford us any direct help,' for 'the Gospel is above all questions of mundane development'. So he leaves the State to go its own way; and can suggest no more practicable ideal than a nationalist anarchism—'a nation of brothers, in which justice is done, no longer by the aid of force, but by free obedience to the good, and which is united not by legal regulations but by the ministry of love.' And this he bases on two texts, 'My kingdom is not of this world,' which was, after all, only directed against militarism;² and

¹ *What is Christianity?*, English translation, pp. 106, 110, 121, 124, 125.

² 'My kingdom is not *derived* from this world (ἐκ τοῦ κόσμου τούτου); if my kingdom were from this world, then would my officers fight': John 18³⁶.

'The poor ye have always with you'—words which he misconceives only because he misses their sad irony. Why had our learned exegetes so rarely a sense of humour?

We have revered the Christian virtues in the letter, but humanity is still so unregenerate that we have consistently debased them. Nothing shows this more clearly than our inability to keep any definite nomenclature for manifestations of Christian love. We can only get people to realize the love of God by using a fresher but much weaker word like 'friendliness'. 'Is God *friendly* to me?' they say, 'what a beautiful idea!' It seems a new idea, because 'the love of God' has become to us something cold and austere, or even cruel. In the same way, if we tell people that they ought to try and *like* their neighbours, they are surprised at the novelty of the idea, and often are delighted with it.

'Charity' was invented by S. Jerome, as a rendering of the Greek *agapè*, which had been coined, it is supposed, by the translators of the Septuagint—it is not found in any pagan writer—because there was no Greek word pure enough or intense enough—*ἔρως* meant the sexual passion. Greeks and Romans had no word, because they had not the thing. Christians were given the thing, found new words, and then lost them. Charity, instead of meaning the love of God and man, came to mean mere kindly disposition and tolerance, then to be a synonym for almsgiving.

So we begin with Wyclif, writing ' God is charite ', and end with the ' Charity Organization Society ', and the unemployed carrying banners with the words ' We want Justice, and not Charity '. And the Revised Version completes the process by taking the word clean out of the Bible.

So the special word *agapè*, coined because the existing Greek words were sensual or inadequate, and used one hundred and seventeen times in the New Testament, has now no English equivalent, except the word which we use also of the passion of a man for his mistress. We have worked back to paganism : the very word *Caritas* which the Vulgate uses (with *dilectio*), because of the erotic associations of *amor*, has been deprived of its meaning during the last few centuries. Our only consolation is that the meaning of the word ' love ' has certainly been greatly extended and heightened in the process. But we have no proper word for the love between God and man, and no word for the love of humanity—unless we can agree to recover ' charity ' by a rigid refusal to use it of ' almsgiving '—except ' philanthropy ', a word the mere savour of which shows what we have made of it. And neither of these has a verb ! A Christian has two duties—to love God and to love his neighbour—but he has not yet invented a proper verb to describe either action.

Now S. Paul has the reputation of being less the Apostle of Love than S. John, mainly because

Agapè was translated one way for the Evangelist and another when S. Paul wrote about love. The famous thirteenth chapter comes in the closest connexion with the Talents and the Gifts of Office; and is itself the finest exposition of the Fruits of the Spirit. Let us then read it, so as to get a fresh impression, in Dr. Moffat's modern English—vowing nevertheless that this is the last time we will use 'charity' to mean 'almsgiving'!

S. Paul has been saying that it is better to be an apostle than to heal (a point in which our modern postulants for the episcopate have very generally agreed with him), better to be a teacher than to work 'powers', better to be a useful helper than to speak with 'tongues', and so on. 'Set your hearts earnestly on the greater gifts. And yet show I unto you a more excellent way,' he says, and continues:

'I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it. Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.'

Then he goes on to say that prophesying, and glossolaly, and knowledge will be superseded when that which is perfect comes ; for we are still but as children, but one day we shall understand. So faith and hope and love endure, these three, but the greatest of these is love. Therefore, he concludes, make love your aim, and then set your heart on the Talents of the Spirit.

The effect of God's Spirit upon man, then, is not only to produce power—intellectual breadth, scientific acuteness, aesthetic insight, firmness and decision, reverence, nor merely to elicit those enhanced mental and psychic faculties due to intense enthusiasm, some of which appear to be in strange contrast to the six princely gifts, though they all fall under natural laws and spring from the same source. Without charity they are nothing worth.

The Fruits of the Spirit, the plenitude of Charity, are the test of the Christian ; for a strong man may have the princely virtues in an exceptional degree, and be a pagan ; he may have most of them, as Muhammed had, and be an Antichrist, or many of the most remarkable as Napoleon or Bismarck had, and carry on the work of Antichrist.

Yet the gentle fruits themselves include the masterful quality of self-control ; and they are not genuine unless they are begotten in wisdom and developed in strength. Only, do they modify all

the strong virtues of which we have already said so much. Wisdom cannot be cold, knowledge cannot be hard, understanding cannot be sharp, counsel cannot be cruel, nor might relentless, neither can reverence be infected with any breath of terror, in the man who has the charity of the Spirit.

I think William James may be brought in again to help us in his useful dispassionate way :¹ The saint, he is saying, is a success, no matter what his immediate bad fortune may be ; and, after mentioning a dozen examples of saints, which show that with all his impartiality he was at heart not far from New England, he proceeds :

‘ They show themselves, and there is no question ; every one perceives their strength and stature. Their sense of mystery in things, their passion, their goodness, irradiate about them and enlarge their outlines while they soften them. They are like pictures with an atmosphere and background ; and, placed alongside of them, the strong men of this world and no other seem as dry as sticks, as hard and crude as blocks of stone or brickbats.’

The genial Fruits of the Spirit, then, in their totality form the distinctively Christian character, and are then rightly called by the high name of Charity. When religious circles are not unmistakably marked by them, those circles may be devoted to religion and show fruits of religion, but it is not the Christian religion that they are devoted to, for

¹ *Varieties of Religious Experience*, 1904, p. 376.

the fruits are not the Christian fruits. There are many other religions in the world which do good work, keeping men out of savagery and leading them to think of God, and these also produce characteristic results, such as the virile pugnacity of Islam or the patient pessimism of Hinduism and Buddhism, or the heroic loyalty of Shinto : such religions produce saints, for the saints are all orthodox, and are all near together, whatever their starting-place, because they have come near to God. There have been also, and still are, many phases and fashions of Christianity which are harsh and ugly, and cruel, narrow, and anxious, and therefore are not really Christian at all : from them also saints move out towards Heaven, and become Christian. But the object of Christ is not merely to produce saints, since his love is to all men, and not only to exceptional men. The exceptional men can take care of themselves ; they will become saints in spite of what the ministers of their religions may have taught them : but the interest of Christ is chiefly in the ordinary people, even most of all, and most actively, in those who are lost, who have dropped out and been forgotten, and have missed their way. We often say that Christianity can be proved to be the best religion by the exceptional saints it produces. But this is not true. Christianity can only be proved to be the best religion by its sinners.

It is by what Christianity does for the ordinary

man that it must be tested—nay, by its impress also upon the customs of ordinary society, by the extent to which it gets its principles of brotherhood and charity incorporated into laws and methods of government, and compulsory social practice, into international practice and the law of nations. So Harnack was wrong; and with him all Germany was wrong. For all law and all world-policy, however wide, are concerned in the end with the fate of individual men, women, and children; and settle for the peasants who live in the hills and valleys and plains of each spot upon the map—be it South Slavia or Armenia, India, or Russia or Germany—whether their lives shall be happy or base; and all law and all world-policy will be good or bad in so far as the people who make the social laws, or treaties, or leagues of nations are inspired with charity or with cynicism.

For the Christian religion is catholic. It is a fellowship, and because it is a real fellowship it is not afraid to desire the perfect organization of fellowship in all departments of life, because fellowship without organization is a mockery which cannot endure. As yet it has not succeeded in organizing itself, except in disunited fragments; but the Christian spirit has set itself from the beginning against the anarchic principle of mere individual salvation and self-culture; it has always struggled hard for the ideal, and has made magnificent experiments,

which have almost succeeded, and the fruit of which is not lost. At this moment it is with the organization of the world that we are all concerned—intensely concerned, and not unhopefully, to achieve what has hitherto been considered impossible ; and it may be that the Spirit of Christ will order the world in the ways of peace and co-operation, before it achieves the ordering of the Church universal. But in any case, whether it be through Christendom or through a union of the Churches of Christendom, the Holy Ghost will work through fellowship, for he is the Love of God the Father, and he is the Spirit of Liberty, and men are inspired corporately as well as individually. We have seen men go mad in crowds : we shall also see men go wise in crowds. For there is such a thing—and this was the supreme truth which Protestantism missed—as corporate inspiration. Christianity is indeed intensely individualistic ; every man is infinitely precious, and every body is the temple of the Holy Ghost. But it is not less intensely social : the Spirit was promised to the church, given to the church on her birthday at Pentecost, working through the church, and dividing to every man severally as he will.

The conviction of the Church in every age has been that it is inspired : as soon as Christianity is content to save the individual, it fails, because it ceases, so far, to be Christian ; and the individual is the first to suffer. ‘ I believe in the Church ’ follows the

profession of belief in the Spirit, because the inspiration of the Church is the highest work of the Spirit, as it is the most difficult of accomplishment. We need not be afraid of becoming too ecclesiastical; our fault is that we are never ecclesiastical enough, but are content to say in our hearts that we believe in our own church, and some cognate organizations, instead of in that universal brotherhood and kingdom which is the mother of us all.

The Holy Ghost is the Spirit of holy individualism, the Spirit of Liberty, moving men to struggle against both secular and ecclesiastical domination, whether it works by persecution or by bribery. The Holy Ghost is also the Spirit of holy fellowship, the Spirit of Charity, which moves men to love one another—and for that end, to get to know one another—not only within their own fragments of the broken body of Christ, but among those also which are alien to them. Our modern era has seen the Liberty of the Spirit spreading over the world; and now, after four centuries of struggle, we know ourselves to be at the beginning of a movement towards a new Fellowship of the Spirit. Only on these spiritual bases can an order arise that is in truth such a 'holy order' as the Church has proclaimed and tried for ages to establish throughout the world.

This corporate inspiration of the community that was destined to battle its way through the centuries, seems to have been S. Paul's crowning

belief in the work of the Spirit. Every member of the society has his own gift and his own function, but all are organically united in the Church which is the body of Christ, 'the fullness of him who is being fulfilled, all things in all¹.' All are brought, however far they may have come, to be fellow-citizens with the saints, and are built together for a habitation of God in the Spirit.

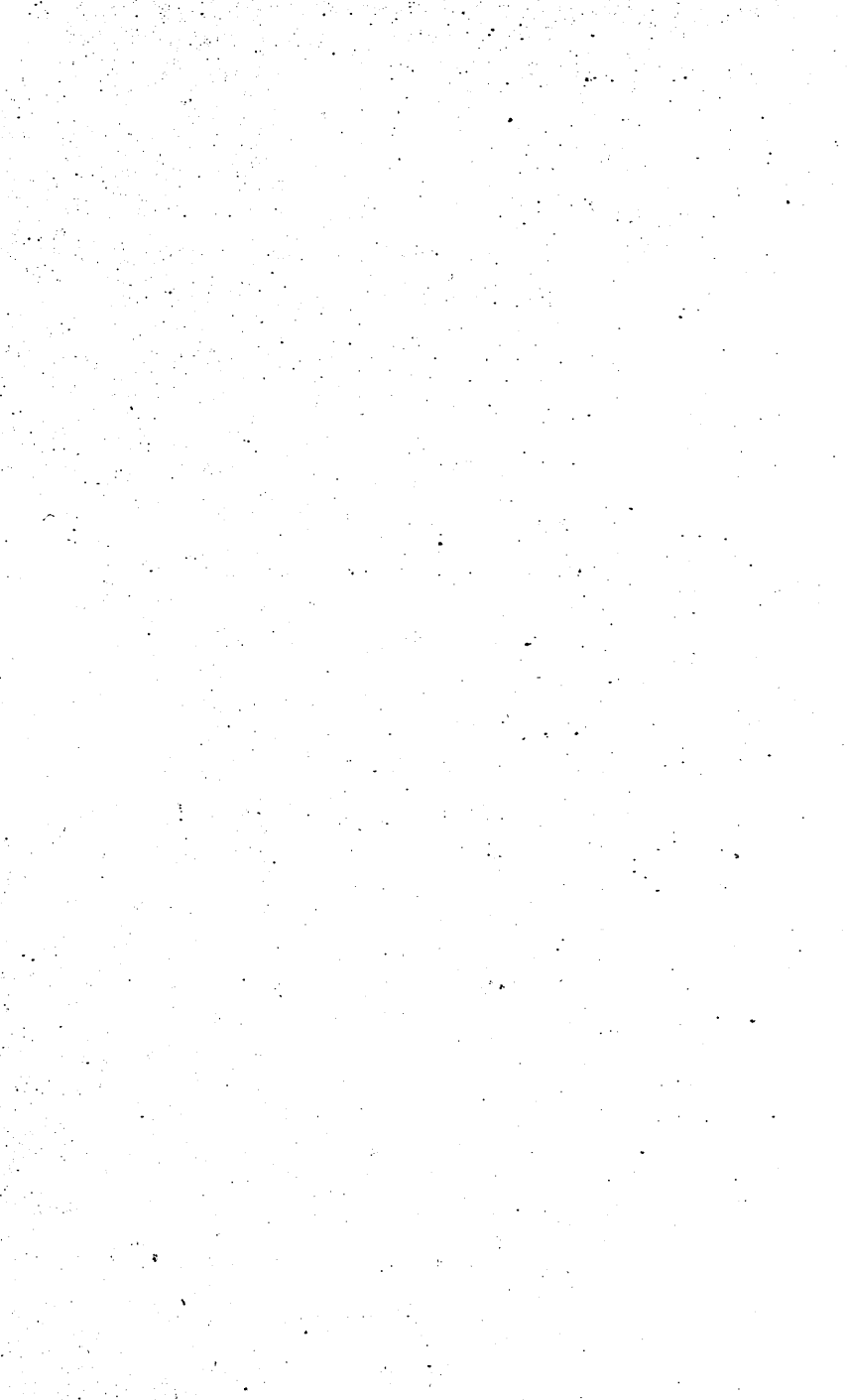
The Church does not exist to be in opposition, or even in contrast to the world, which already is half with her; she is the core of the world, or to use the better because dynamic image of our Lord, the leaven. She exists not only to realize brotherhood within her own borders, which she has yet to do; but to promote the brotherhood of all mankind, which she has done from the beginning, and is still doing—till to-day we dream, and hardly dare to dream, that the first stage of her task is being accomplished. So the Spirit of God, with sighs that cannot be uttered, will not rest till the World is the Church, and all the kingdoms of the world are become the kingdom of Christ, and the whole world is mighty and wise, and tender with charity.

We used to be much exercised with little Scripture proofs about the personality of the Holy Spirit.

¹ Eph. 1²³ τὰ πάντα ἐν πᾶσι πληρουμένον. The next sentence is from the second chapter, but the whole Epistle, of course, is full of the thought.

We do not need them : he is God. What concerns us men always is his work in our midst, and how we use the gift that is in us.

And to-day what concerns us, most vitally, beyond words, is that after so many centuries of tragic and shameful failure, both in Church and State, we should now begin to realize the Unity of the Spirit.





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